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THE
Banner of the Covenant.

AUGUST and SEPTEMBER, 1858.

PROCEEDINGS OF THE GENERAL SYNOD
OF THE REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA.

SESSION XXXV. EDEN, RANDOLPH CO., ILL., MAY, 1858.

EDEN, ILLINOIS, May 27th, 1858, 3 o'clock P. M.

THE General Synod of the Reformed Presbyterian Church in North America, pursuant to adjournment, met in the first Reformed Presbyterian Church, and was opened by a sermon from the Moderator, Rev. J. Agnew Crawford, from 2d Corinth. 13 : 8, "For we can do nothing against the truth."

After sermon, the Moderator constituted the Synod by prayer.

Proceeded to ascertain the members, whereupon it appeared that the following delegates had been appointed by their respective Presbyteries.

Northern Presbytery.—Rev. Dr. McLeod, Alexander Clarke, A. G. Wylie, D. J. Patterson, S. L. Finney, W. D. Silliman, W. J. McDowel, alternates John Bole and Alexander Robinson, ministers; and James N. Gifford, Samuel Dodd, James Currie, John Mayne, James Stewart, John Little, John H. Brown, general alternates E. Cullings, ruling elder.

Philadelphia Presbytery.—Rev. T. W. J. Wylie, R. J. Black, W. Sterrett, A. G. McAuley, W. T. Wylie, S. Bonhomme, general alternates Rev. Dr. Crawford, S. P. Herron, ministers; and Henry Sterling, Robert Steenson, Joseph McKendrick, Joseph Fleming, James Neely, alternates George H. Stuart, James P. Smith, William Hogg, ruling elders.

Pittsburg Presbytery.—Rev. Dr. Guthrie, Dr. Black, A. M. Stewart, G. R. McMillan, Dr. Douglas, John Nevin, alternates G. Scott, J. McMillan, ministers; and John Stevenson, A. Harshaw, John N. Ewer, ruling elders.

Ohio Presbytery.—Dr. McMillan, J. A. Crawford, W. P. Shaw, Dr. Wilson, Dr. Heron, alternates G. McMillan, E. Cooper, ministers; and J. C. Nesbit, T. Buchanan, Thomas Lyttle, J. C. McMillan, James Blair, alternates J. C. Reid, Wm. Likely, W. London, John Miller, John Read, ruling elders.

Western Presbytery.—Rev. John McMaster, M. Harshaw, H. A. McKelvey, R. McCracken, N. K. Crow, alternates S. Wylie, Professor T. A. Wylie, ministers; and John Blair, Alexander

Kell, Wm. Wyatt, Andrew Caruthers, Robert Jack, alternates Adam Marshall, M.D., John Richmond, ruling elders.

Chicago Presbytery.—Rev. J. W. Morrison, R. Patterson, M. McBride, J. S. Scott, John Alford, Andrew Walker, alternates John McCorkell, A. R. Gailey, ministers; and George Clark, Isaac Kirkpatrick, Robert Smyth, John Caldwell, D. McClay, James Christie, alternates J. B. Gondy, Andrew Ronee, ruling elders.

Presbytery of Saharanpur.—No representation.

The completed roll of Synod is as follows:

Rev. John N. McLeod, D.D., Andrew Gifford Wylie, Alexander G. McAuley, William T. Wylie, Silian Bonhomme, Thomas C. Guthrie, D.D., Andrew W. Black, D.D., Alexander M. Stewart, Gavin R. McMillan, John McMillan, Hugh McMillan, D.D., J. Agnew Crawford, William Wilson, D.D., William P. Shaw, Andrew Heron, D.D., Gavin McMillan, John McMaster, Michael Harshaw, Samuel Wylie, Robert McCracken, Hugh A. McKelvey, Nelson K. Crow, John W. Morrison, Robert Patterson, Matthew McBride, James S. Scott, Andrew Walker, John Alford, ministers; and James N. Gifford, James Stewart, Andrew Harshaw, James C. McMillan, John C. Nesbit, Thomas Buchanan, Thomas Lyttle, Robert Jack, William Wyatt, Isaac Kirkpatrick, Adam Marshall, M.D., David McClay, George Clark, Andrew Caruthers, John Blair, Robert Smyth, John Caldwell, ruling elders.

Proceeded to the choice of officers, whereupon Rev. Andrew Gifford Wylie was appointed Moderator, Dr. McLeod continued Stated Clerk, and Dr. Black chosen assistant.

The minutes of the last session of Synod were read throughout.

Resolved, That the hours of meeting, until further ordered, be from 9 o'clock A. M., till 12 o'clock M., and from half past 2 o'clock till half past 5 o'clock P. M.

Synod then adjourned, the Moderator concluding by prayer.

SAME PLACE, May 28th, 9 o'clock A. M.

Synod met, and was opened by prayer. Same members present as before, with additions.

The minutes of the last meeting were read and approved.

The Rev. Joseph Wilson, corresponding delegate from the General Assembly of the Presbyterian Church (meeting at Chicago), appeared in Synod. His credentials were read and accepted, and he took his seat accordingly.

The Moderator announced the Standing Committees, as follows:

Committee on Foreign Correspondence.—Rev. Dr. McLeod, Dr. Black, and Mr. James N. Gifford.

Committee on Discipline.—Rev. Dr. McMillan, Dr. Wilson, J. W. Morrison, and Mr. James Stewart.

Committee on Signs of the Times.—Rev. Dr. Guthrie, S. Bonhomme, W. P. Shaw, J. Alford, and Mr. J. Caldwell.

Committee on the Theological Seminary.—Rev. Dr. Black, A. G. McAuley, A. M. Stewart, J. McMaster, J. W. Morrison, and Mr. James C. McMillan.

Committee on Presbyterial Reports.—Rev. J. A. Crawford, W. T. Wylie, R. Patterson, H. A. McKelvey, and Mr. Andrew Harshaw.

Committee on Devotional Exercises.—Rev. R. McCracken, N. K. Crow, and Mr. J. C. Nesbit.

Committee on Supplies.—Rev. A. M. Stewart, Dr. Heron, M. Harshaw, J. S. Scott, W. T. Wylie, and Mr. James Stewart.

Committee on Finance.—Rev. A. G. McAuley and Mr. John Blair.

Auditing Committee.—Rev. M. McBride and Mr. Andrew Caruthers.

Nominating Committee.—Rev. John McMaster, W. T. Wylie, and Mr. George Clark.

Proceeded to the consideration of unfinished business, according to the docket of stated clerk.

The Committee on Foreign Correspondence presented copies of letters to the Reformed Presbyterian Synod in Scotland, the Eastern Reformed Synod in Ireland, and the Presbytery of Saharanpur. They were, on motion, approved. See Appendix, A and B.

The Committee on the Cemetery, Chester District, South Carolina, presented their report. It was accepted, approved, and the committee discharged. The report is as follows:

REPORT OF THE COMMITTEE ON THE GRAVE-YARD IN SOUTH CAROLINA.

Your Committee respectfully report, that through the agency of Robert M. Nesbit, the Old Brick Church, with the land attached to it, has been sold. The proceeds, with other donations, were appropriated in building a substantial stone wall around the grave-yard, three feet eight inches high, inclosed with an iron gate. The whole cost amounting to \$366, which amount has been raised in the following manner:

From proceeds of the sale,	.	.	.	\$213 12
From subscriptions in South Carolina,	.	.	.	41 00
From collections taken up, .	.	.	.	111 88
				<hr/>
				\$366 00

J. C. McMILLAN,
G. H. STUART,
Committee.

May 28th, 1858.

The Committee on the "Digest" were continued.

The Committee on Union were not yet prepared to report.

The reception of the report of the delegate to sister churches, and to the Berlin Conference (Rev. Dr. Black), was made the order of the day for Monday p. m.

The Committee on Psalmody reported progress, and were continued.

The Committee on Correspondence with the Synod of the Reformed Presbyterian Church were not yet prepared to report.

The special committee to correspond respecting the vacant chairs in the Theological Seminary, reported. Report accepted and adopted. It is as follows:

REPORT OF THE COMMITTEE ON SEMINARY CORRESPONDENCE.

The Committee appointed by the last Synod, to correspond with fit persons to be chosen as professors in our Seminary, report to Synod:

That they have not been inattentive to the subject intrusted to their care. Sundry persons, who in the judgment of the Committee were fit to be called to that responsible station, were addressed, and from them answers have been received. As might be expected, no one was willing to say, that he, under present circumstances, was willing to accept that office. Yet, we are happy to say, that in our opinion, a competent number of fit persons, the way being properly prepared for them, can be had, who would be willing to serve the Church in that capacity, if duly called to the work. Some of these pre-requisites, in our judgment, are the relieving of professors, at least to a great extent, from pastoral duties, during the sessions of the Seminary. The guarantee of a certain adequate support, or remuneration for their services, and a cordial, unanimous call to the work, on the part of the brethren of Synod. And in order that these and all other things may be duly secured, the Committee recommend, that the whole subject be committed to a committee, consisting of at least a member from each Presbytery, whose business it shall be to consult and advise, and, at as early a day as possible of this meeting, report on the whole subject, and nominate certain persons to be elected as professors. All this the Committee respectfully report.

COMMITTEE.

The Committee on the Publication of Statistical Tables report, that from adverse circumstances the object had not been effected.

Resolved, That the committee be discharged, and that a committee be now appointed to report an amended table for adoption, before the adjournment of Synod.

Resolved, That Dr. McLeod's discourse on the Jews be heard on Sabbath, at 5 o'clock P. M.

The Committee on Rev. J. Alford's paper on Temperance were continued, to report next year.

The Committee to prepare an Address on ministerial support were continued, to finish the business committed to them, Mr. James C. McMillan to act as chairman.

Presbyterial reports were called for.

The Northern and Philadelphia Presbyteries presented their reports. They were accepted and referred.

The Presbytery of Saharanpur presented their report through the stated clerk. It was accepted and referred. The other Presbyteries were not yet prepared to report.

The Moderator announced the following as composing the special committee on the vacant chairs in the Seminary: Rev. John McMaster, W. T. Wylie, Dr. McMillan, and J. W. Morrison.

Resolved, That the Moderator be added to the committee.

The Committee on Statistical Tables are: Rev. R. Patterson, W. T. Wylie, A. G. McAuley, and Mr. G. H. Stuart.

Synod then adjourned, Rev. Dr. McMillan concluding by prayer.

SAME PLACE, 2½ o'clock P.M.

Synod met, and was opened by prayer. Same members present as before, with the addition of Mr. James Stewart. The minutes of the last meeting were read and approved.

The Ohio Presbytery presented their report. It was accepted and referred.

Resolved, That so much of this report as refers to the Sustenta-

tion Fund, and the publication of a weekly periodical, be referred to the Board of Domestic Missions.

The Committee on Devotional Exercises presented their report. It was approved. It is as follows:

REPORT OF THE COMMITTEE ON DEVOTIONAL EXERCISES.

The Committee on Devotional Exercises report—

That they would recommend that a short portion of time each morning be spent in devotional exercises, after the opening of the Synod, to be directed by the Moderator. It is further recommended that the devotional exercises be extended to an hour and a half on Monday morning, and the following order be pursued: Singing by the Moderator, prayer by Dr. McLeod, reading the Scriptures by James C. McMillan, address by Rev. S. Bonhomme, on Jewish Missions, prayer by Rev. Joseph Wilson, singing by Alexander Kell, prayer by Rev. J. McMaster, address by Rev. W. T. Wylie on systematic beneficence, reading the Scriptures by Isaac Kirkpatrick, address by Rev. R. Patterson on Domestic Missions, benediction by Dr. Black.

ROBT. MCCrackEN,
N. K. CROW.

Rev. Robert McCracken announced his intention to retire from Synod on account of sickness. He relinquished his place to Rev. Samuel Wylie, his alternate.

The Committee on the Signs of the Times presented their report. It was accepted. It was moved to adopt it. It was further moved to recommit it. Pending this, the hour of adjournment arrived.

Rev. James Wallace, Rev. David Faires, of the Synod of the Reformed Presbyterian Church, Rev. J. F. Stewart, and Rev. Mr. Sturgeon, of the Associate Reformed Church, were invited to seats as consultative members.

Synod then adjourned, Rev. Joseph Wilson concluding by prayer.

SAME PLACE, May 29th, 9 o'clock A.M.

Synod met, and was opened by prayer. Same members present as before, Rev. Samuel Wylie taking the place of Rev. R. McCracken.

Proceeded to the devotional exercises, which were conducted by Mr. James C. McMillan, Rev. A. M. Stewart, and Rev. John W. Morrison.

The Pittsburg Presbytery presented their report. It was accepted and referred.

Resolved, That so much of the report as refers to Union be referred to the Committee on Union, so much as refers to the weekly paper, to the Board of Domestic Missions, and so much as respects the Seminary, to the Committee on the Seminary.

The Chicago Presbytery presented their report. It was accepted and referred.

Resolved, That Rev. H. H. Blair be invited to a seat as a consultative member, and that he have liberty to address the Synod. Mr. Blair addressed the Synod accordingly.

Proceeded to the consideration of the report on the Signs of the Times, on the motion for its recommitment. The motion was adopted.

Resolved, That Rev. T. W. J. Wylie and Rev. Dr. Douglas, who are about to visit Great Britain and Ireland, be commended to the favorable consideration of our brethren there.

The Committee on the Records of the Western Presbytery reported them "neatly and correctly kept."

The Committee on the Records of the Chicago Presbytery reported them "correctly kept."

The Committees on the Records of the Pittsburg and Ohio Presbyteries reported that they had not been put in their hands.

Resolved, That Synod express its disapprobation of the conduct of those Presbyteries in neglecting to forward their minutes.

Synod then adjourned, Rev. Dr. Guthrie concluding by prayer.

SAME PLACE, May 31st, 9 o'clock A.M.

Synod met, and was opened by prayer. Same members present as before, with the addition of Rev. Gavin McMillan, G. R. McMillan, and John McMillan.

Proceeded to the devotional services as appointed. Order as follows:

Singing by the Moderator. Reading Scripture, Mr. J. C. McMillan. Prayer, Rev. Dr. McLeod. Address on Jews, Rev. S. Bonhomme. Prayer, Rev. John McMaster. Singing, Mr. Alexander Kell. Address on Domestic Missions, Rev. R. Patterson. Prayer, Rev. Joseph Wilson. Address, Systematic Benevolence, Rev. W. T. Wylie. Benediction, Rev. Dr. Black.

Devotional services were continued until the hour of adjournment, when Synod adjourned, Rev. Gavin McMillan concluding by prayer.

SAME PLACE, 2½ o'clock P.M.

Synod met, and was opened by prayer. Same members present as before. The minutes of the last meeting were read and approved.

Rev. Dr. Black, Corresponding Delegate to the General Assembly of the Presbyterian Church in the United States (meeting in Cleveland last year), presented his report. It was approved. It is as follows:

REPORT OF THE CORRESPONDING DELEGATE TO THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

In accordance with the appointment made to me by this Synod, I attended the meeting of the Assembly at Cleveland, in May last. I was cordially received by that body, and the terms of correspondence, which were suggested by this court, were submitted to their consideration, and heartily approved by that venerable body.

I stated the position occupied now and always by the Reformed Presbyterian Church among the other churches of our land. Her unchanged and honest adherence to the ancient Westminster Symbols, which amongst them were preserved still in their integrity. Wholly Calvinistic in her creed; restricted in her Communion, refusing to extend the privileges of the Lord's Table to any except those who were responsible to her for their conduct, as professed followers of Christ, at the same time exercising the most enlarged liberality on all matters pertaining to the common Christianity.

On the question of slavery, then agitating them to a very considerable extent, our position was clearly and distinctly marked. We allowed no slaveholders in

our communion. For more than half a century this had been the position of our Church, and our hope and expectations were, that they who were now manfully struggling against the aggressive spirit of this great moral and political evil, would place themselves on the same scriptural, and perfectly safe platform.

The affectionate greetings I felt myself justified in presenting to them on behalf of this Synod were heartily reciprocated by the Assembly.

Respectfully submitted,

May 29th, 1858.

A. W. BLACK.

Rev. Joseph Wilson, Corresponding Delegate from the General Assembly, addressed the Synod, presenting the congratulations of the body he represented, and conveying information of its principles, condition, and operations. He was responded to by the Moderator in appropriate terms.

The Committee on the Records of the Northern Presbytery reported them "correctly kept."

The Delegate to the Evangelical Conference at Berlin, Prussia (Rev. Dr. Black), presented his report at length.

Resolved, That the thanks of Synod be returned to the delegate for the satisfactory manner in which he has discharged his commission, and that he be requested to publish his highly interesting report in the Banner with the minutes. (See Appendix C.) Dr. Black also presented his report as delegate to our sister Churches in Britain and Ireland. It was approved. It is as follows:

REPORT OF THE DELEGATE TO THE SCOTTISH AND IRISH REFORMED PRESBYTERIAN CHURCHES.

During my late visit to the British Islands, I had the pleasure of meeting and enjoying very pleasant and profitable intercourse with our brethren there. Neither in Scotland nor Ireland was there any opportunity of attending upon the supreme judicatories of the Church. I, however, had the privilege of meeting in Scotland with the Synod's Committee on Missions, and presenting at this time, the fraternal salutations of this Synod to our sister Synod there. I also had the privilege of taking part in the dispensation of the Lord's Supper, in Rev. Mr. McLachlan's congregation, in Port Glasgow, and also with the Rev. Dr. Graham, in the congregation at Liverpool, to which place he has since that been transferred.

My intercourse with the Rev. Dr. Symington and Rev. Mr. McDermid, in both of whose churches I preached, was of the most kind and cordial character.

In Ireland I enjoyed pleasant intercourse with our brethren of the Eastern Synod. They received me with the most entire cordiality. With them there is no difficulty as to *where* the Reformed Presbyterian Church in America is to be found.

Submitted,

May 29th, 1858.

A. W. BLACK.

Rev. John McMillan informed the Synod, that a union had been effected between the Associate and Associate Reformed Churches, and laid on the table certain documents relating to it. No. 1. A communication from the General Synod of the Associate Reformed Church. No. 2. A communication from the Synod of the Associate Church. No. 3. The proposed basis of union. They invited the Synod to join with them in the union.

It was moved and seconded that these documents be accepted, and referred to a special committee. The motion was divided, and the documents accepted.

Dr. Guthrie offered the following as a substitute for the motion to refer to a special committee.

Resolved, That the basis of union now presented to General Synod, on which the Associate and Associate Reformed Churches have united, be transmitted to Presbyteries and Sessions under the care and inspection of this Synod, and that they be instructed to examine the same, and send up to Synod at its next meeting their mind on said basis.

The Moderator put the question, shall the substitute be entertained? It was not entertained.

The resolution to refer to a special committee was then adopted.

The report of the Board of Foreign Missions was read, accepted, and adopted. (See Appendix D.)

The report of the Treasurer of Foreign Missions was presented. It was accepted and referred to the Auditing Committee. (See Appendix E.)

Resolved, That when Synod adjourn, it be to meet in the First Reformed Presbyterian Church in the City of Philadelphia, on the fourth Wednesday of May, 1859, at 7½ o'clock P. M., to be opened by a sermon from the Moderator.

The Moderator announced the Special Committee on the papers from the Associate and Associate Reformed Churches; they are Rev. Dr. McLeod, Rev. A. G. McAuley, Dr. Guthrie, Dr. McMillan, Rev. S. Wylie, Rev. R. Patterson.

Synod then adjourned, Rev. G. R. McMillan concluding by prayer.

SAME PLACE, June 1, 9 o'clock A. M.

Synod met, and was opened by prayer. Same members present as before. The minutes of the last meeting were read and approved.

Proceeded to the devotional exercises, which were conducted by Mr. I. Kirkpatrick, A. Harshaw, and Rev. H. H. Blair.

The Committee on Nominations presented their report. It was approved. It is as follows:

REPORT OF THE COMMITTEE ON NOMINATIONS.

The Committee on Nominations would respectfully nominate the following persons for the Several Boards of the Church.

Foreign Missions.—Rev. S. W. Crawford, D.D., John N. McLeod, D.D., T. W. J. Wylie, R. J. Black, Wm. Sterrett, A. G. McAuley, Wm. T. Wylie, S. P. Herron, A. G. Wylie, S. L. Finney, T. C. Guthrie, D.D., A. W. Black, D.D., Gavin McMillan, W. P. Shaw, Samuel Wylie, Michael Harshaw, John W. Morrison, and Robert Patterson, ministers; and Messrs. Robert Steenson, Joseph Fleming, John Kemps, Wm. Biggerstaff, George H. Stuart, Robert Guy, Henry Sterling, James N. Gifford, Wm. Agnew, Wm. Matthews, John Stevenson, Isaac Kirkpatrick, John C. Nesbit, and Daniel McMillan, ruling elders. Treasurer, Geo. H. Stuart.

Domestic Missions.—Rev. H. McMillan, D.D., J. A. Crawford, A. Heron, D.D., Wm. Wilson, D.D., John McMaster, H. A. McKelvey, R. J. Black, Wm. Sterrett, D. J. Patterson, Wm. D. Silliman, George Scott, G. R. McMillan, Robert Patterson, and James S. Scott, ministers; and Messrs. Daniel McMillan, J. C. McMillan, Robert Reed, Peter Gibson, Thomas Smith, Robert Orr, John N. Ewer, W. W. Blair, ruling elders.

Education Board.—Rev. A. M. Stewart, Jno. Douglas, D.D., George Scott, John McMillan, S. L. Finney, S. P. Herron, W. T. Wylie, W. Wilson, D.D., W. P. Shaw, John Alford, N. K. Crow, Robert Patterson, ministers; and Messrs. G.

Adams, H. Dehaven, E. Radcliff, Dr. Mowrey, James C. McMillan, John Miller, ruling elders. Executive Committee at Pittsburg.

Superintendents of Seminary.—Rev. J. N. McLeod, D.D., A. G. Wylie, D. J. Patterson, S. L. Finney, Wm. Sterrett, R. J. Black, A. G. McAuley, Wm. T. Wylie, S. P. Herron, A. W. Black, D.D., George Scott, H. McMillan, D.D. Treasurer, Robert Steenson.

Trustees of Seminary.—The persons whose time expires, are recommended for re-election.

The Special Committee on the Theological Seminary presented their report. It was accepted.

On motion, Synod then proceeded to the election of a professor of "Doctrinal and Practical Theology" by ballot. Rev. Dr. Black and Rev. J. A. Crawford, tellers. Rev. Dr. McLeod was declared elected.

Proceeded to ballot for a professor of "Exegetical, historical, and evangelistic Theology." Rev. Dr. McMillan was declared elected.

The whole report of the Special Committee was then adopted. It is as follows:

REPORT OF THE COMMITTEE ON THE PROFESSORATES.

The Committee to whom was referred the matter of filling the chairs in the Theological Seminary, vacated last year by the resignation of the professors, would respectfully report:

That having taken the matter into consideration, after a full and free interchange of views, they have agreed to recommend to Synod, that they proceed to elect by ballot a professor of Theology; and having effected this, that they elect the remaining professors in the same way.

In the event of the acceptance of the appointments by the individuals chosen by Synod, it is further recommended, that the pulpits of such as sustain pastoral relationships, be supplied by arrangement of Synod during the sessions of the Seminary.

They would also recommend that a salary of \$400 be paid the professors for their services. And in the event of their finding it necessary to resign their present pastoral relationships, in order to discharge the duties of the Seminary, the sum of \$1000 be the annual salary allowed them. Should other relationships be constituted subsequently, Synod will be at liberty to make such change in the last named salary as may be judged equitable.

In conclusion, they would recommend that the Trustees of the Seminary use all due diligence to secure the full endowment of the Seminary as enjoined by last Synod. And also, should the former residence of the late Dr. Wylie be attainable, they are directed to take the necessary steps to secure it for the uses of the Seminary.

And further, that until such time as the endowment becomes available, collections be taken up annually for the support of the Seminary.

All which is respectfully submitted.

THE COMMITTEE.

EDEN, ILLINOIS, May 30th, 1858.

The Committee of Correspondence with the Synod of the Reformed Presbyterian Church, presented their report. It was accepted, adopted, and the Committee continued. It is as follows:

REPORT OF THE COMMITTEE ON CORRESPONDENCE WITH THE REFORMED PRESBYTERIAN SYNOD.

The Committee of Correspondence with the other department of the Reformed Presbyterian Church, report to Synod:

That they received from said brethren a reply to our last communication, respectful in language, and breathing a spirit of brotherly love and unity. To this

letter we have made a reply; but as in our former letter, there was a suggestion, as to the meeting of the committees for mutual conference, which was by them accepted; and as this meeting has not yet taken place, it is thought best not to report either their letter to us, or our reply to it, but to wait the result of our anticipated meeting of conference, when we shall be able to make a more full and satisfactory report, than can be done at the present. The Committee would only further state, that the correspondence thus far conducted, is hopeful in its results, and therefore recommend the continuance of the Committee.

COMMITTEE.

Resolved, That the Rev. Dr. Wilson be appointed Corresponding Delegate to the General Assembly of the Presbyterian Church in the United States (to meet in Wilmington, Delaware), next year, and that Rev. S. L. Finney be his alternate.

Resolved, That a committee be appointed to inform the professors elect of their appointment, and convey their reply to Synod. They are Rev. A. G. McAuley and Rev. A. M. Stewart.

The Board of Education presented their report. It was accepted and adopted. (See Appendix, Document F.)

Synod then adjourned, Rev. R. Patterson concluding by prayer.

SAME PLACE, 2½ o'clock P. M.

Synod met, and was opened by prayer. Same members present as before. The minutes of the last meeting were read and approved.

A memorial from James Wilson, Randolph County, Illinois, on the subject of giving the Gospel to the destitute at home, was presented, read, and referred to the Board of Domestic Missions.

The report of the Treasurer of the Education Fund was presented, accepted, and referred to the Auditing Committee. (See Appendix F.)

The Board of Domestic Missions presented their report. It was accepted and adopted. (See Appendix G.)

The report of the Treasurer of Domestic Missions was presented. It was accepted, and referred to the Auditing Committee. (See Appendix H.)

The report of the Treasurer of the Sustentation Fund was presented. It was accepted, and referred to the Auditing Committee. (See Appendix, Document I.)

The Committee of Supplies presented their report. It was accepted, and adopted. It is as follows:

REPORT OF THE COMMITTEE ON SUPPLIES.

The following persons are at the disposal of Synod—Rev. S. W. Crawford, D.D., Rev. E. Cooper, Rev. H. A. McKelvey, Rev. James Scott, and Rev. John Alford. Licentiates—Messrs. John F. Hill, Samuel Boyd, Robert McMillan, John W. Faires, and J. M. Wilson.

Rev. E. Cooper—Ohio Presbytery, for the year.

Rev. John Alford—Western Presbytery, for the year.

Rev. James Scott—Pittsburg Presbytery, October and November—Western Presbytery, August—Chicago Presbytery, remainder of the year.

Mr. John W. Faires—Philadelphia, for the year.

Mr. John F. Hill—Western Presbytery, June—Chicago, July—Northern, August and September—Pittsburg, remainder of the year.

Mr. Samuel Boyd—Pittsburg, June, July, August, and September—Ohio Presbytery, October and November—Western Presbytery, December and January—Chicago, remainder of the year.

Mr. Robert McMillan—Ohio Presbytery, for the year.

Rev. H. A. McKelvey—Domestic Board.

Mr. J. M. Wilson—Chicago Presbytery, July—Ohio Presbytery, remainder of the year.

Rev. Dr. Crawford—Northern Presbytery, June, July, and August—Pittsburg, September and October—Philadelphia Presbytery, November, December, January, and February—Ohio Presbytery, March and April.

The Special Committee, to whom were referred the documents from the Associate and the Associate Reformed General Synods, on the subject of union, presented their report. It was accepted.

Rev. Dr. Guthrie presented a minority report. It was accepted.

Rev. J. McMaster moved that the report of the majority be adopted.

Pending the consideration of this, Synod adjourned; Rev. H. A. McKelvey concluding by prayer.

SAME PLACE, June 2d, 9 o'clock A. M.

Synod met, and was opened by prayer. Same members present as before. Minutes of the last meeting were read and approved.

Proceeded to the devotional exercises, which were conducted by Mr. James Stewart, Mr. William Wyatt, and Rev. J. A. Crawford.

The Committee on Finance presented their report. It was accepted, and is as follows:

REPORT OF THE COMMITTEE ON FINANCE.

The Committee on Finance respectfully report, that they have received, for Synodical purposes, the following sums,—

From Rev. Wm. Sterrett, Second Church, Philadelphia,	-	-	\$9 00
" John McMaster, Princeton,	-	-	16 00
" Dr. McLeod, First Church, New York,	-	-	50 00
" Dr. Heron, Garrison,	-	-	3 00
" Dr. Black, Deer Creek,	-	-	5 00
" A. G. Wylie, Duaneburgh,	-	-	10 78
" Dr. McMillan, Cedarville,	-	-	20 00
" Dr. Guthrie, Mount Pleasant,	-	-	5 00
" " Union,	-	-	4 50
" M. McBride, Mount Vernon,	-	-	10 66
" " Grand Cote Cong.,	-	-	12 00
" A. Walker, Rock Prairie,	-	-	6 25
" R. Patterson, Chicago,	-	-	10 00
" T. A. Wylie, Bloomington,	-	-	7 75
" Mr. Kirkpatrick, Somonauk,	-	-	4 50
" Wm. P. Shaw, Richland,	-	-	5 50
" J. W. Morrison, Thorngrove,	-	-	8 70
" " Salem,	-	-	3 75
" Dr. Wilson, Cincinnati,	-	-	10 00
" G. R. McMillan, Neshanock,	-	-	10 00
" John McMillan, Alleghany,	-	-	10 00
" A. M. Stewart, Second, Pittsburg,	-	-	8 00
" " Pleasant Hill,	-	-	3 00
" J. S. Scott, Monmouth,	-	-	5 70
" S. Wylie, Eden,	-	-	26 00
" W. T. Wylie, Milton,	-	-	8 00
" Mr. Wm. Wyatt, Hepzibah,	-	-	4 00
" J. A. Crawford, Xenia,	-	-	8 75
" Mr. A. Harshaw,	-	-	1 00

From Rev. M. Harshaw, Concord, - - - - -	\$11 00
" Dr. Douglas, First Church, Pittsburg, - - - - -	20 00
" N. K. Crow, Hill Prairie, - - - - -	10 00
" Pine Creek, - - - - -	5 00
" A. G. McAuley, Fifth Church, Philadelphia, - - - - -	10 00
" T. W. J. Wylie, First Church, Philadelphia, - - - - -	55 00
" G. McMillan, Morning Sun, - - - - -	9 00
	<hr/>
	\$406 84
Deduct Stated Clerk's salary, - - - - -	\$50 00
Also a Counterfeit Bill, - - - - -	5 00
	<hr/>
	55 00
	<hr/>
Leaves for distribution to members of Synod, - - - - -	\$351 84

The number of miles travelled 17,490.

The rate per mile is two cents and a fraction.

The amount to each is as follows :

Rev. A. W. Black, D.D., 650 miles, - - - - -	\$13 00
" S. Bonhomme, 1000 miles, - - - - -	20 00
" Dr. Guthrie, 650 miles, - - - - -	13 00
" J. A. Crawford, 380 miles, - - - - -	7 60
" A. G. McAuley, 1000 miles, - - - - -	20 00
" Dr. McLeod, 1080 miles, - - - - -	21 60
" M. McBride, 340 miles, - - - - -	6 80
" H. McMillan, D.D., 600 miles, - - - - -	12 00
" G. McMillan, 340 miles, - - - - -	6 80
" G. R. McMillan, 600 miles, - - - - -	12 00
" J. McMillan, 650 miles, - - - - -	13 00
" J. W. Morrison, 280 miles, - - - - -	5 60
" J. McMaster, 160 miles, - - - - -	3 20
" R. Patterson, 280 miles, - - - - -	5 60
" J. S. Scott, 200 miles, - - - - -	4 00
" A. M. Stewart, 650 miles, - - - - -	13 00
" A. Walker, 330 miles, - - - - -	6 60
" A. G. Wylie, 1150 miles, - - - - -	23 00
" W. T. Wylie, 950 miles, - - - - -	19 00
" Dr. Heron, 340 miles, - - - - -	6 80
" Dr. Wilson, 300 miles, - - - - -	6 00
" W. P. Shaw, 350 miles, - - - - -	7 00
Mr. John Blair, 220 miles, - - - - -	4 40
" John Caldwell, 280 miles, - - - - -	5 60
" George Clark, 280 miles, - - - - -	5 60
" Andrew Caruthers, 160 miles, - - - - -	3 20
" J. N. Gifford, 1080 miles, - - - - -	21 60
" I. Kirkpatrick, 230 miles, - - - - -	4 60
" James Stewart, 1080 miles, - - - - -	21 60
" Robt. Smyth, 280 miles, - - - - -	5 60
" Wm. Wyatt, 300 miles, - - - - -	6 00
" T. Buchanan, 300 miles, - - - - -	6 00
" J. C. Nesbit, 380 miles, - - - - -	7 60
" J. C. McMillan, 380 miles, - - - - -	7 60
" Thomas Lyttle, 340 miles, - - - - -	6 80
	<hr/>
	\$351 80

THE COMMITTEE.

Resolved, That the Finance Committee be instructed to make an estimate of the amount necessary to cover the expense of the next meeting of Synod, in order that it may be provided for by the Church at large.

Rev. S. Bonhomme presented the report on the Jewish Mission. It was approved and ordered to be printed in the Appendix to the Minutes. (See Appendix, Document J.)

Resolved, That so much of the report as relates to finance be referred to the Board of Domestic Missions.

The Committee on the Signs of the Times presented their report as formerly recommitted. It was adopted. (See Appendix, Document K.)

Resolved, That a committee be appointed to revise for republication the list of ministers, &c., formerly printed. They are Rev. A. M. Stewart, and W. T. Wylie. (See Appendix, L.)

The Committee on Presbyterian Reports presented their report. It was accepted and adopted. It is as follows:

REPORT OF THE COMMITTEE ON PRESBYTERIAL REPORTS.

The Committee would say to Synod, that they have read over with care the documents put into their hands, and find the following matters presented for consideration.

First, that there has been during the synodical year a steady increase in the Church's membership. The precious season of revival which God has granted, will doubtless account for this. There has been a shaking among the dry bones in the valley of vision, and, by the blowing of the wind from God, what were cold and perished skeletons before, have become a great army. Of this fact, these Presbyterian Reports make mention. Brethren tell us that the baptism of fire has been enjoyed, and that, as the result of this, not only have sinners been converted unto God, but the Church herself has seemed a holier and lovelier thing of late. We cannot, and would not be ingrates amid scenes so joy-begetting and suggestive as those that have been witnessed. We thank God and take courage.

The Reports handed us show also an increase, though it be moderate, of our ministerial force. And yet, how inadequate the supply! Of this inadequacy all the Presbyteries are complaining, and urge on Synod to put in operation at once the machinery of our Theological Seminary. We earnestly commend this thing to Synod. The Theological Seminary has become almost a necessity to the Church in this our day. For, whatever may be the honest difference of view in regard to its alleged advantages over the old mode of fitting men for the ministry, it is agreed that the public Christian sentiment demands it, and that young men cannot be satisfied without it. We urge Synod to fill the vacant chairs, and let the Church know that we have a seminary.

The matter of Union is referred to by some of these Reports, and Synod is urged to give it a prayerful consideration, especially as it is sought by different parts of the Reformed Churches. Your Committee do not deem it their province to make any suggestion to Synod on the subject, and would only say that the Church owes it to herself and to her Lord, to seek by all Scriptural means and on a Scriptural basis, the union of the rent body of Christ.

There is a request preferred by the Northern Presbytery, that those members of it living in Nova Scotia and New Brunswick, be set off as a distinct and separate Presbytery. We recommend, for various reasons, that the request be granted, in such form as Synod may direct.

Your Committee would earnestly recommend that Presbyteries be required, in their reports, to give some account of the state of religion and of the work of grace within their boundaries. Statements that are general and bare do not satisfy. We fain would hear, at length, of what the Lord hath wrought, that we may rejoice with Jerusalem in her joy, or that, if there be cause for grief and gloom, we may share her sadness. Synod has no means of learning the spiritual state of the heritage intrusted to its care, save as the Presbyteries make it known.

We find in the Report of the Saharanpur Presbytery most grateful mention of the loving kindness of the Lord, to our dear brethren in India during the late fearful insurrection. The Presbytery there has been preserved in its integrity, and the Church is called to rejoice.

Your Committee recommend that the sermon on the revival of religion, which was to have been preached at this time, by the Rev. G. Riley McMillan, be preached during the session of Synod next year.

The Committee would renew the earnest request made last year, that carefully prepared statistical tables be sent up with the Presbyteries' Reports to Synod.

All which is respectfully submitted.

THE COMMITTEE.

EDEN, ILLINOIS, June 2, 1858.

REPORT OF THE NORTHERN REFORMED PRESBYTERY.

To the General Synod of the Reformed Presbyterian Church of North America.

The Northern Reformed Presbytery would respectfully report, That since the last meeting of Synod we have had much cause to "sing both of mercy and judgment." We have, in common with others, shared in the trials occasioned by the recent financial crisis which has pervaded our country, and when it seemed, for a time, that nothing could weather the storm, confidence had been lost, and men stand gazing at each other in bewilderment. This cause has produced a corresponding prostration on the schemes of benevolent enterprise for the amelioration of society and the extension of the Gospel. But we have cause to give thanks that the financial pressure has been, as we have reason to believe, far more than compensated, by the good it has produced, in arresting the tide of worldly speculation which had set in upon the Church, and which was in danger of rapidly sweeping away her holiness and spirituality.

The signs of the times are impressively suggestive. There seems to be a widespread awakening of the masses of society. Men who had never before been in a prayer-meeting; men who had formerly been skeptical; men who had, in their previous habits, frequented haunts of vice and dissipation, are found directing their footsteps to the daily prayer-meetings, and on the Sabbath to the house of God. Truly, we may say, "What hath the Lord wrought?"

The condition of the mission cause in India, and the sufferings of our own beloved brethren, as well as of others there, call forth our deepest sympathies and our fervent prayers; at the same time we are thankful to God that their valuable lives have been spared for future labors.

The condition of the churches, under the care of Presbytery, is still encouraging. The ordinances have been duly administered, so far as circumstances have permitted. Two regular semi-annual meetings of Presbytery have been held for the transaction of business. Since the last report to Synod, a petition was received from several individuals of the Goose River Congregation, Nova Scotia, asking for the organization of another congregation. The petition was granted, and a congregation has since been organized. At a meeting of a Committee of Presbytery, held in New York in the month of August last, Mr. Archibald Thomson, a student of theology, recently arrived from the Reformed Presbyterian Church in Scotland, and duly certified, was on his own application received under the care of Presbytery as a student of theology.

After delivering the usual pieces of trial, and after a thorough examination, all of which were satisfactory, he was licensed to preach the Gospel; after which he was assigned to the Provinces of Nova Scotia and New Brunswick, until further directed. In consequence of the rapid growth of the cause in these provinces as a highly interesting field of labor, and for various other important reasons, this Presbytery would hereby respectfully petition the Synod to set off this portion as a distinct Presbytery. Since the last meeting of Synod, the name of the Rev. Henry Gordon has been stricken from the roll, he having connected himself with the Associate Church.

There are two students of theology, under the care of Presbytery, engaged in their literary course, viz., Messrs. Samuel D. Yates and Samuel Dodd. The congregation of Lisbon, which has been for some time vacant, is about to be furnished with the administration of the ordinances, by the settlement of the Rev. William John McDowell, from the Free Church of Canada. He was received as a member of Presbytery on his own credentials, and, after due examination, he has accepted the call to Lisbon, and it is expected he will be installed at the earliest opportunity. In view of the pressing wants of the Church for the ministry, and in consideration of the importance of the Reformed Presbyterian Church

having an institution for the purpose, this Presbytery would most respectfully solicit the resuscitation of the Theological Seminary. The prayer of this Presbytery is that the Great Head of the Church may preside over all your deliberations, and that His Spirit may confer upon you all that wisdom necessary to favorable results for the interests of the Gospel.

All which is respectfully reported.

D. J. PATTERSON,
Clerk of Presbytery.

NEW YORK, May 13, 1858.

REPORT OF THE PRESBYTERY OF PHILADELPHIA.

To the General Synod of the Reformed Presbyterian Church, to meet in Eden, Illinois, on the 27th day of May, A. D. 1858,

The Philadelphia Reformed Presbytery respectfully report,—

That since the last meeting of General Synod, the lives of our members have been in mercy spared. No breach has been made among us by death, for which we have reason to be devoutly thankful to Almighty God.

The following is a brief summary of our proceedings, in so far as they are deemed of public interest to the Church.

On the 1st of September, 1857, in accordance with Synod's direction, Mr. S. Bonhomme was ordained to the office of the holy ministry, as a missionary to the Jews, and was then transferred to the Board of Foreign Missions.

A call from the Mount Vernon Congregation, in the State of Iowa, upon Mr. Matthew McBride, a licentiate under our care, was received from the Chicago Presbytery, and having been accepted by Mr. McBride, he was dismissed to the Chicago Presbytery.

We have at present eight ordained ministers, of whom two are without pastoral charge.

Rev. Dr. Crawford is at present, by permission of Presbytery, supplying a congregation at Fayetteville, Pennsylvania, in connection with the Associate Reformed Church, having been requested by the congregation to give them stated supplies of preaching. The permission granted by Presbytery extends only to the meeting of Synod.

Rev. Mr. Bonhomme has been prosecuting his labors among the Jews of this city.

We deeply regret to report to Synod, that our esteemed brother and fellow-member, Rev. Theodorus W. J. Wylie, has been, for some time past, laid aside from active duty in consequence of ill health.

Mr. Wylie, by the advice of his physician, intends to sail for Europe at an early date, with a view to the restoration of his health. Our heart's desire and prayer to God is, that his valuable life may be spared, and that he may, in due time, be restored with renewed health and vigor to his interesting field of labor.

There are at present, under our care, three students of theology, Messrs. George Hogg, H. G. Finney, and Jos. Fleming.

Mr. Finney has been in attendance during the past winter at the Princeton Theological Seminary, and has had pieces of trial assigned him by Presbytery, with a view to licensure. His licensure is expected to take place as soon as he is ready to deliver his trial discourses.

Mr. Fleming has made no further progress in the prosecution of his studies.

Mr. Hogg declines receiving licensure, in consequence of continued ill health. He is at present in the West India Islands.

We are happy to state that applications have been received from three young persons having in view the Gospel ministry. They have been examined, and recommended to the Board of Education for assistance in the prosecution of their studies.

In this connection Presbytery would respectfully urge upon Synod the importance of reorganizing the Theological Seminary.

The only licentiate at present under our care, is Mr. John W. Faires, who has been giving supplies of preaching in our city congregations, when his services have been required.

With regard to the state of religion within our bounds, we have reason to believe that the Lord has been reviving his work in our midst. The spirit of grace

and of supplications has been largely poured out. Our congregations have recently received large accessions to their numbers; and the good work is still in progress, under the blessing of God.

Our prayer is, that you may enjoy the presence of the Great Master of assemblies, and that your meeting may be for the glory of Zion's exalted King.

Respectfully submitted,

WM. STERRETT,

Clerk of Presbytery.

REPORT OF THE PITTSBURG PRESBYTERY.

Fathers and Brethren,—

As a Presbytery, we are enabled to report of much goodness bestowed during the past year. The late financial crisis did not seem to fall heavily upon us. The precious revival, so wide-spread in its influence, has, in some measure, reached us also, for which we give thanks.

The pastoral relations remain as last year. In June last, John I. Hill was licensed to preach the Gospel, and has since been performing acceptable service. Calls from two of our vacancies upon him have been presented and retained for consideration. We have under our care six students, in preparation for the ministry. Two special meetings of Presbytery are held annually to meet with these students. We have twelve organized vacancies.

At our late meeting, the following was unanimously adopted:

"Resolved, That the Committee appointed to prepare a report for General Synod, be instructed to recommend to them the prayerful consideration of union among the churches of the Reformation, either confederate or organic."

Presbytery unanimously recommended to Synod the importance of publishing a weekly newspaper devoted to the interests of our Church, and that Pittsburg be the place of publication, and Dr. Black its editor.

Presbytery would again urge upon Synod the great importance to us as a Church, the resuscitation and successful maintenance of a theological seminary.

From our large number of vacancies, we ask of Synod as liberal a share of her appointments as may be at all consistent with the other destitute portions of the Church.

Presbytery regrets its inability to give full statistics as directed by last Synod. As this is a matter of much importance, it is hoped that no excuse will be left to our congregations the ensuing year for not giving full and accurate statistics.

All which is respectfully submitted.

GEORGE SCOTT,

Clerk.

REPORT OF THE OHIO PRESBYTERY.

The Ohio Presbytery report to Synod, that according to their ability they have dispensed, during the past year, the Gospel and its ordinances to the various congregations and vacancies under their care. The vacancy in Blount County, East Tennessee, was not visited during the past year by a minister, though it was by a licentiate of the Presbytery. We have reason to hope that our labor has not been in vain, but blessed to the conversion of sinners and the edification of saints. Peace and harmony prevail in our midst. The spirit of prayer has prevailed to a greater extent than usual, and its accompanying fruits have been, in a good degree, realized in a more diligent attendance on dispensed ordinances.

The Presbytery have had two regular and one called meeting, at each of which, the business was transacted in entire harmony. The Rev. W. P. Shaw, of the Chicago Presbytery, on whom a call had been made by the Richland Congregation, in our bounds, having been dismissed by his Presbytery, was received by ours, and on the last Tuesday of June was installed pastor of said congregation. At a meeting of Presbytery on the 15th of May, a call was made by the Chicago Congregation, on Rev. J. A. Crawford. Mr. Crawford did not see his way clear to accept.

At a special meeting of Presbytery, on the 12th of August, the Rev. R. Patterson, of Cincinnati, who had accepted a call from a congregation in the bounds of the Chicago Presbytery, was, at his own instance, dismissed to said Presbytery,

since which time, the congregation of George Street, Cincinnati, has been vacant, and supplied by Presbytery according to its ability.

At the above meeting, the perilous condition of our missionaries in India being known, was made the subject of special prayer by the court, and recommended to the prayerful attention of our people.

To Mr. Robt. McMillan, student of theology, certified to us as having finished his theological studies in the Seminary, Presbytery assigned the usual pieces of trial for licensure. These trials he performed before Presbytery with acceptance, and was licensed early in March last to preach the everlasting Gospel. Having preached for some Sabbaths in our congregations, he was appointed to supply the vacancies in East and Middle Tennessee, and to be present at the coming meeting of Synod. Mr. W. Bratton, another student of theology, formerly reported as under our care, has been diligently pursuing his studies. He has delivered, in the course of the year, several pieces of trial with acceptance, and the Presbytery has assigned him for preparation the usual pieces of trial, antecedent to licensure. Messrs. W. H. Reid, and S. S. Elliott, formerly reported as theological students under our care, have both, by the hand of God, been prevented from prosecuting their studies; and it is now very doubtful whether either of them will ever be able to resume them.

Mr. J. M. Wilson, formerly reported as licensed by us, has received at sundry times, appointments to supply in vacancies. These he has been able very partially to fulfil. His state of health renders it doubtful whether, as a speaker, he can serve the Church; whilst he is anxious to do so, either in that way, or in any other that would promote the ends of the Gospel ministry.

The Presbytery would further report that there are in its bounds, from six to eight literary students members of the Church, some of whom are in an advanced stage of their education, and of whom a reasonable hope is entertained, that they will give themselves to the work of the ministry. Thus, by the good hand of God upon us, we have cause both of joy and sorrow; and would, with gratitude and submission, acknowledge the same.

At our late meeting of Presbytery, the subject of commencing a weekly religious newspaper was introduced, and after some discussion, it was agreed to refer the same to Synod for their counsel and co-operation, that if judged available, the same might speedily be entered upon with unity and effect: which subject is hereby respectfully presented to the attention of Synod.

At our fall meeting of Presbytery, a paper was presented by one of its members, touching the inadequacy of our Sustentation Fund to meet its end, and presenting sundry suggestions how it might be increased. This paper was referred to a committee for consideration, and to be reported on at our spring meeting. The same was reported on, the substance of which was, that the subject be brought before Synod at its present meeting, and that the paper and report be a part of our Presbyterianial Report, or accompany it; which papers are herewith brought before Synod for their consideration, as it seemeth to them good.

Presbytery conclude their report by presenting to Synod the importance of endeavoring to take such measures as will secure an efficient Seminary for preparing young men for the Gospel ministry. All of which is respectfully reported.

Signed,

E. COOPER,

Clerk of Presbytery.

REPORT OF THE WESTERN PRESBYTERY.

The Western Presbytery of the Reformed Presbyterian Church, would respectfully report to General Synod, meeting at Eden, May, 1858,—

That since the last report to Synod, Presbytery has held two regular meetings and one called meeting. At the called meeting, which took place October 27th, 1857, the Rev. Robert McCracken was received on certificate from the Chicago Presbytery, and his name added to the roll of our members. A call was presented, which had been made upon him by the Walnut Hill Prairie Congregation. This call was accepted, and an appointment made for his installation, which accordingly took place on the 10th of December, 1857.

In the fall of last year, Rev. Jno. Alford moved into our bounds, and has, so far as the state of his health permitted, labored in the dispensation of ordi-

nances. From his state of health generally, and the condition of his throat, it is not probable that, for some time to come, he will be able, to any great extent, to serve the Church in the work of the ministry. He still retains his connection with the Chicago Presbytery.

The Rev. Hugh A. McKelvey, whom we reported as having removed into the Territory of Minnesota on account of his health, still retains his membership in this Presbytery. As his health has much improved, he will most probably resume, to a certain extent, his labors in the ministry. He will, during the sessions of Synod, make known his purpose in this respect, and receive appointments from the Committee of Supplies.

We would further state, that we have six settled ministers and one without charge, Rev. H. A. McKelvey, connected with the Presbytery. We have, besides the congregations enjoying the ministry of settled pastors, three organized congregations dependent on us for a supply of ordinands. Of these, Grand Cote, which formed a part of the late Rev. James Pearson's charge, is ripe for settlement, both able and willing to sustain a pastor who would go out and in before them, feeding them with knowledge and understanding. Another of these congregations is Hepzibah, in Lincoln County, Tennessee, whose condition is one which calls for sympathy, and, could a suitable laborer be found, for help from this Synod. They have, under very adverse circumstances, retained their connection with our Church, and if anything can be done for them by the Committee of Supplies, we would commend their case to them.

From the reports made by our congregations at our last annual meeting, there would appear to be a small increase in the membership of our congregations. But evidently God has not yet appeared among us in his glory, in building up Zion. Our efforts have not been what they should have been, and our prayers have doubtless lacked in faith, in earnestness, and importunity; or, according to his promise, he would have done it for us, to increase us with men as a flock.

We would ask that steps be taken to resume operations in our Theological Seminary.

The days of fasting and thanksgiving have been observed by the congregations under our care.

That the Head of the Church may be present to guide in your deliberations and decisions, is our earnest prayer.

JOHN MCMASTER,
Clerk of Presbytery.

EDEN, ILL., May 28th, 1858.

REPORT OF THE CHICAGO PRESBYTERY.

To the General Synod of the Reformed Presbyterian Church, to meet in Eden, Illinois, May 27th, 1858.

Rev. Fathers and Brethren:

With gratitude to God for his mercies in sparing the lives of us his servants, and permitting us, however feebly, still to display a banner for the truth, we respectfully submit our report.

The Presbytery has had five meetings during the year. At one of these, of date of July 21st, 1857, a call made upon Rev. Robert Patterson, by the Chicago congregation, was sustained as regular, and forwarded to the Ohio Presbytery. He accepted the call, was received into this Presbytery, and installed pastor of that congregation October 22d, 1857. Mr. Matthew McBride, of Philadelphia Presbytery, accepted a call made upon him by the congregation of Mount Vernon, was received into the Presbytery, and ordained and installed pastor of said congregation, November 19th, 1857. Rev. R. McCracken was certified to the Western Presbytery, October 7th, 1857. The pastoral relation of Rev. John Alford, to the Somonauk Congregation, at his request, and with the concurrence of the congregation, was dissolved the same date.

At our last regular semi-annual meeting, the pastoral relation of Rev. J. S. Scott to Monmouth Congregation, at his request, and with the concurrence of the congregation, was dissolved.

We now number six pastors and two ministers without charge. We have five organized vacant congregations and several preaching stations of promise to

supply. We therefore respectfully ask you to allow us our full proportion of aid to supply these.

The days of Fasting and Thanksgiving, appointed by Synod, have been observed by our congregations. The externals of religion have been duly observed.

There has been a moderate increase in the number of our congregations, and there seems to be more interest felt in things pertaining to salvation, than when we made our last report. Still we are far from that measure of interest which these important things demand; and we pray, O, Lord, revive thy work.

We feel the importance of promoting the proper union of God's people, and hence earnestly recommend you, Fathers and Brethren, to persevere in all proper steps for its promotion, and especially let God's servants be earnest in prayer for the joyful day, when the watchmen shall see eye to eye.

Accompanying this, we submit a statistical report, as correct as was possible to draw from our imperfect congregational reports.

May the God of all grace be with you, and guide you in your deliberations, giving you wisdom and strength for every duty.

By order of Presbytery.

J. S. SCOTT, Clerk.

EDEN, May 28th, 1858.

REPORT OF THE PRESBYTERY OF SAHARANPUR.

Annual Report of the Saharanpur Presbytery to the General Synod of the Reformed Presbyterian Church of North America, to meet at May, 1858.

In reporting to General Synod, at this time, it is peculiarly fitting that we should first speak of the merciful dealings of a kind Providence towards us during the past year. The lives of us all were in the most imminent danger, so much so, that often on retiring for rest at night we scarcely knew which to expect to see first,—the morning sun of another day, or the light of an eternal world.

Last May, at Meerut, only seventy miles from Saharanpur, an insurrection broke out in the native army of Bengal and the Northwest Provinces, which spread, until *four-fifths* of the whole force, relied on to keep in subjection a hundred millions of people, was in a state of open rebellion. For months, to the wisest observers, it seemed quite doubtful whether the government and people, by whose protection alone, under God, we could hope to remain in this land, would not, for a time at least, be entirely expelled from it. Indeed, we cannot but feel that it was only through the special interposition of the God of armies, that this threatened expulsion did not take place. At Meerut, Delhi, Futteghur, Cawnpore, and other places, extensive and most distressing massacres have been perpetrated, while those of the same religion with ourselves, who have fallen in sieges and in the battle-field, number by the thousand. Although Meerut, the spot where the storm first appeared, is so near us, and Delhi, around which gathered the blackest clouds, is but little farther from us; and although several of our most valuable collaborators, who lived many times farther from the centre of this great typhoon than we do, were swept away in its ravages, yet not a hair of our heads has been injured. We call upon you to join us in gratitude to the Great Head of his Church, for thus preserving our little branch of the New Testament vine, in the midst of this moral wilderness, during such a fearful storm. Surely, not on account of any good in us, but for His own name's sake he has had mercy upon us.

These events cannot fail of having an important influence on the interests of Zion in this land. Her enemies have openly made war against her, with the avowed purpose of extirpating her, root and branch, from India. But they have been utterly foiled and greatly weakened, while she has triumphed with increasing strength. The Hindoo character is said to be peculiarly unstable; and, judging from former persecutions of the Church, we might have expected that not a few of those, from among the heathen, who had thrown in their lot with the followers of Christ, would have been turned aside from their faith by such fiery trials. We have heard of people in this land escaping sufferings and death by denying Him whom they had been taught, from their mother's lap, to regard as their only Saviour; but although any of the native Christians might have escaped great danger, and hundreds of them might have avoided most severe suffering, and some of them death, by a bare verbal acknowledgment of Mohammed as a

true prophet, yet we have not heard of a single native Christian, who even vacillated in his profession on account of these fearful dangers and trials. Many of them testified a good confession before many witnesses, and having sealed their faith with their blood, are doubtless this moment enjoying the glorious honor and unspeakable bliss of those "who have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." We confidently trust that the blood of these martyrs will emphatically be the seed of the Church in this land.

Viewing these events from our stand-point, we see many advantages arising from them to the great cause in which we all labor. Not only will the minds of these blinded millions be better disposed towards our holy religion, but the Government also will be inclined to acknowledge it more openly, and to countenance the false religions of the country less; and we see something most cheerfully hopeful in the greatly increased attention to the spiritual interests of the myriads of perishing immortals in this land, by the Christians of Britain and America. Did we not see this effect in Christian countries, we should have great reason to fear that yet more severe judgments would speedily be visited upon us. But we trust that the time for the emancipation of this people from their blinded idolatry, is near at hand, and the greater the increase of interest in this, on the part of Christendom, the nearer may we calculate that glorious time to be.

On account of the distracted state of the country our usual labors, at our accustomed places, were considerably interrupted during five or six months, but we are again at our posts, and making our usual efforts for the edification of our three churches, and for the spread of the Gospel in the community around us.

We have under our care one licentiate and three students of theology, with the prospect of taking under care of Presbytery two or three additional students of theology during the current year, one of whom is an educated Hindoo, received into the Church, from among the heathen, a year ago.

We must express our regret that we have not yet received the accustomed letter from last Synod. It may have been destroyed by the mutineers in this country, on its way to us. Neither have the minutes of last meeting of Synod, up to the present date, arrived at Saharanpur.

Our earnest prayer is, that you may be guided in all your deliberations and enactments so as, to the greatest possible degree, to advance the establishment throughout the earth of the kingdom which shall have no end.

All of which is respectfully submitted.

W. CALDERWOOD,
Clerk of Presbytery.

Resolved 1. That should the way be found clear, at any time prior to the next meeting of General Synod, the ministers now belonging to the Northern Presbytery, and residing in the British provinces of Nova Scotia and New Brunswick, with their connections, or a majority of them, with ruling elders, be authorized to constitute a Presbytery in subordination to this Synod.

Resolved 2. That the name of such Presbytery, when duly constituted, shall be the Reformed Presbytery of Nova Scotia and New Brunswick, in connection with the General Synod of the Reformed Presbyterian Church in North America.

Resolved 3. That the Rev. Alexander Clarke, Senior Minister, of Amherst, Nova Scotia, be directed to open the Presbytery with a sermon, and constitute it, in the name of Jesus Christ, the only King and Head of the Church.

Proceeded to the consideration of the report of the Special Committee on the documents proposing union.

Resolved, That the roll be called, and each member speaking, confined to ten minutes.

The roll was called, and members proceeded to deliver their

opinions; pending which Synod adjourned, Rev. Matthew McBride concluding by prayer.

SAME PLACE, 2½ o'clock P. M.

Synod met, and was opened by prayer. Same members present as before. The minutes of the last meeting were read and approved.

The Auditing Committee presented their report. It was approved. It is as follows:

REPORT OF THE AUDITING COMMITTEE.

The Auditing Committee respectfully report to Synod, that they have examined the Reports of the respective Treasurers of the Board of Foreign Missions, of the Board of Domestic Missions, of the Sustentation Fund, and of the Board of Education; and that, with the exception of an error of \$4 in the last-mentioned report, they find them to be correct.

Submitted,

M. McBRIDE,

ANDW. CARUTHERS,

Aud. Com.

June 2d, 1858.

Rev. Dr. McMillan addressed the Synod, and for reasons assigned, respectfully declined the professorship to which he had been chosen.

Rev. Dr. McLeod addressed the Synod, and after remarks upon the whole subject of the Seminary, and its indispensable importance to the Church, intimated that his acceptance of the professorship of Theology would depend upon the filling of the other chair, still vacant by the declinature of Dr. McMillan.

Resolved, That Synod proceed to ballot for a professor to fill the vacant chair.

Proceeded to ballot. Rev. Dr. Black was declared elected.

Resolved, That a committee be appointed to notify Rev. Dr. Black of his election. They are Rev. Dr. Guthrie and Rev. R. Patterson.

Resolved, That Synod recommend to all the Presbyteries under their care, to send up all their students of Theology to the Seminary, for education.

Resolved, That a committee of three be appointed to consider, and report to next meeting of Synod, on the proposals of the Westminster College, in regard to the appointment of a professor in that institution; Rev. A. M. Stewart, G. R. McMillan, and Mr. A. Harshaw are the Committee.

Resolved, That the management of the Jewish Mission and its fund, be transferred to the Board of Domestic Missions.

Proceeded to the consideration of the report of the Special Committee on Union.

A substitute was then offered.

The Moderator put the question, shall the substitute be entertained? It was entertained.

Synod then proceeded, *by general consent*, to vote upon the substitute.

Article first was adopted. Article second was adopted. The

preamble was adopted. The whole substitute was then adopted, It is as follows :

SUBSTITUTE FOR THE REPORT OF THE SPECIAL COMMITTEE ON THE DOCUMENTS ON UNION.

The Committee on the Documents from the Synods of the Associate and Associate Reformed Churches would respectfully report, that these communications are of importance, and deserve the respectful consideration of General Synod. While, however, they refer to the subject of union, they seem to be incomplete, and do not exhibit the final action of the bodies in the consummation of the union which is said to have been effected. There is no communication to this Synod from the Synod of the United Presbyterian Church.

The General Synod of the Reformed Presbyterian Church would, however, express the hope, that the existing union may prove a source of blessing to the respected bodies who have entered into its constitution, and largely promotive of the glory of God in the extension of the kingdom of his Son. The adoption of the following resolutions is therefore recommended :

Resolved, That on the subject of the proposed union, this Synod is not prepared at present to take any action.

Resolved, That we recommend to the people under our care, a careful consistency with the principles of their profession in all their religious practice; more instant and persevering prayer to God for a larger outpouring of the Spirit of light and love and peace on all the churches; and that in their intercourse with the brethren of other churches, they seek the things which make for peace, and co-operate in all lawful measures for the extension of the kingdom of our common Lord.

Dr. Heron desired his dissent, from the adoption of the first resolution to be recorded.

Dr. Guthrie read a protest against the action of Synod disposing of the question of union, and desired it to be recorded. It is as follows :

DR. GUTHRIE'S PROTEST.

Protest against the action of General Synod on the Basis of Union presented by the Synods of the Associate and Associate Reformed Churches, before the consummation of their Union on the basis presented to Synod, and asking our concurrence and co-operation in consummation of the Union.

The subscriber and those who may concur with him, do not ask of Synod immediate final action, but such incipient action only, as will manifest a course of conduct consistent with our former synodical professions. This, it is honestly believed by your protestor, is not preserved by the conclusions to which you have come.

The following are the specific reasons on which the Protest rests :

1. The present postponement of all action cannot be attended with any beneficial results on the subject of union. In the Basis sent to us by the Synods now composing the United Presbyterian Church there is certainly no heresy or error which ought to be stamped by the reprobation of this Synod, and in the summary action adopted, in order to dismiss the whole subject from judicial care or guidance, will open the door during the current year for independent action. When such a momentous question is presented to Synod and coming from our brethren in whose orthodoxy and purity we confide, the protestor considers it due to the people under your care that the matter be sent down to them for remark, for counsel, and advice.

2. The advocates of the Synodical action generally, or in so far as they gave expression to their views, are opposed in fact to organic union; and the declaration of unpreparedness is equivalent to present rejection.

3. Because the Synod's action, in not giving the matter in overture to the Sessions and Presbyteries, is an unwarranted assumption of power over the heritage of God committed to your cares, and contrary to the custom of the Churches of the Reformation.

I hereby, in my own name, and in the name of all who adhere, take, in the presence of the most high God, instruments, and respectfully crave that this my Protest be entered on the records of the proceeding of Synod. And I hereby hold the question of Union as not foreclosed by your present acts.

THOMAS C. GUTHRIE,
THOMAS LYTTLE,
ANDREW HARSHAW,
ROBERT JACK,
ROBERT MCCrackEN,

Added by request, June 18th.

JOHN ALFORD,
MICHAEL HARSHAW.

Resolved, That a committee be appointed to answer the Protest. They are Rev. J. A. Crawford, Dr. Wilson, and Mr. J. C. Nesbit.

Rev. Joseph Wilson, corresponding delegate from the General Assembly, took leave of the Synod in some fraternal and complimentary remarks. To these the Moderator responded, the Synod rising in concurrence.

The committee appointed to notify the Professors elect of their election, reported their acceptance of their respective appointments.

Resolved, That the Northern and Philadelphia Presbyteries be directed to supply Dr. McLeod's pulpit while discharging the duties of the professorate. And that the Pittsburg and Ohio Presbyteries supply that of Dr. Black.

Resolved, That the thanks of Synod be returned to the inhabitants of Eden and its vicinity for their hearty and efficient hospitalities to the members.

Resolved, That the thanks of Synod be returned to the Moderator for his excellent sermon preached at the opening of their present sessions.

Resolved, That Synod render their grateful acknowledgments to those railroad companies, and their officers, from whom accommodations have been received in attending the present meeting.

Resolved, That the Rev. T. W. J. Wylie and Rev. Gavin McMillan be appointed superintendents in the Seminary, in place of those elected Professors.

Resolved, That Rev. Gavin McMillan be the alternate of the Moderator to preach the sermon at the opening of Synod.

Synod then took a recess for half an hour.

Resumed business. The Superintendents of the Theological Seminary presented their report. It was approved. It is as follows:

REPORT OF THE SUPERINTENDENTS OF THE THEOLOGICAL SEMINARY.

The Superintendents of the Theological Seminary respectfully report as follows:

Inasmuch as the Seminary has not been in operation during the past year, our report is of necessity limited. We have held a meeting consulting for the interests of the Seminary, and hoped to have been able to report something in regard to the completion of the endowment. But the financial crisis, through which we have passed, in connection with the fact of the Seminary not being in active operation, has prevented anything from being definitely done. As, however, by the present action of Synod, the Chairs in the Seminary have been filled, we

recommend that the Trustees be directed, as soon as possible, to complete the endowment, and make arrangements for the purchase of the residence of the late Dr. Wylie, for the use of the Seminary, if this be practicable, and see to any other things necessary for the carrying the Seminary into efficient operation.

Respectfully submitted.

The Committee on Union reported that they had as yet received no replies to their communications to the other Synods. Report accepted, and the committee continued.

The Committee to answer Dr. Guthrie's Protest presented their report. It was accepted, amended, and adopted. It is as follows :

ANSWER TO THE PROTEST OF REV. DR. GUTHRIE AND OTHERS,

Against the action of Synod, in adopting the substitute for the Report of the Committee on the Basis of Union from the Associate and Associate Reformed Churches.

1. The Basis was, in fact, never before the Synod in a regular manner, but merely sent by the above-mentioned Synods when about to terminate their separate existence; and we have heard nothing whatsoever from the United Presbyterian Church, nor are we even yet informed officially, whether the contemplated union be consummated in the formation of a church of that name.

2. Synod was therefore not under any obligation even to discuss the subject, in existing circumstances, but chose to do it merely for the gratification and information of its members, and of the public.

3. The Protest is against Synod's refusal to send down in overture to the courts below, and to the Christian people, said Basis, without its being read or examined by Synod; but *this* Synod could not consistently do. An overture is never sent down by any deliberative body without due examination and substantial approval. It is the very next thing to its formal and final adoption. The court overturing says to those under her jurisdiction, we approve this, and will adopt it if you are satisfied. Synod could not, therefore, send down the Basis in overture.

4. Synod is not opposed to organic union upon a proper basis, but, on the contrary, is, by the unanimous action of the present meeting, as well as of preceding meetings, seeking it with the Synod of the Reformed Presbyterian Church in this land; and with the prospect of success in seeking thus to repair and heal the breach in our own house, any other action than that taken by Synod upon the basis before them, would have most seriously interfered.

5. The action is not an unwarrantable assumption of power over the heritage of God, but is demanded by a sound Presbyterianism, and by a just and enlightened regard to the rights and the place of the courts below, and the people of God in general; as well as in order to the promotion of the peace, the purity, and the unity of the Church of our Lord and Saviour Jesus Christ.

WILLIAM WILSON,
J. A. CRAWFORD,
J. C. NESBIT.

EDEN, ILLINOIS, June 2d, 1858.

Dr. McLeod reported that he was authorized by Rev. R. J. Black to pay the sum of \$11 38 the contribution of his church, to Synod's fund.

Resolved, That the sum be appropriated to aid in paying the expenses of the corresponding delegate to the General Assembly.

Resolved, That the Stated Clerk and Rev. A. G. McAuley be a Committee to carry out the order of last Synod in regard to statistics.

Resolved, That the Stated Clerk be directed to write a letter to the brethren in India.

Resolved, That Rev. Dr. Wilson be appointed to deliver a discourse on the Jews, at next meeting of Synod.

Resolved, That the minutes of Synod be printed in the Banner of the Covenant under the direction of the Stated Clerk.

The minutes of the present sessions of Synod were then read throughout, and approved.

Resolved, That Synod do now adjourn, to meet in the city of Philadelphia, on the fourth Monday of May, 1859, at half past 7 o'clock P. M.

Adjourned, after prayer, singing the 133d psalm, and receiving the apostolic benediction from the Moderator.

Signed,

ANDREW GIFFORD WYLIE,
Moderator.

JOHN NIEL McLEOD,
Stated Clerk.

EDEN, ILLINOIS, June 2d, 1858.

APPENDIX.

A.

LETTER TO THE SCOTTISH REFORMED SYNOD.

To the Reverend the Moderator and other members of the Synod of the Reformed Presbyterian Church in Scotland.

Dear Brethren:

Some time has now elapsed since we had the pleasure of addressing you by a written epistle. The hand that penned that document is now in the grave, and several of those dear brethren, who heard it upon the floor of your Synod, are also entered into their rest. This is admonitory to us who survive; for we, too, must ere long render an account of our stewardship to God. You were pleased, in your reply to our last communication, to express your sympathies with us in our bereavements. We reciprocate those sympathies in reference to the good men and excellent ministers of the Word, over whose removal you are now lamenting. And we pray that the places of your Bates, and Winning, and McKinlay, may be supplied in due season by Him who removes his servants when their work is done, but whose kingdom cannot be moved.

Although we have not before replied, by letter, to your last communication, we have sent you our respectful greetings by several brethren, whom we commissioned as delegates to you. Their intercourse with all with whom they met, in connection with your reverend body, was, to a very high degree, satisfactory; and the information of your movements and condition, as reported to us by them, was such as to fill our hearts with gratitude to God. We regret that our delegates to you have not been able to present themselves before you in formal synodical capacity. The reasons of this are, that your meeting and ours occur so near together, and that our delegates being mostly laborious pastors, could not remain on your shores sufficiently long to attend the meeting succeeding their appointment.

We would now respectfully ask whether the time has not arrived, when we may expect a delegate from you, to occupy a seat on our floor. Correspondence by delegation was a part of the plan of more defined intercourse, which we understood was agreed upon by you in the year 1830, and the execution of which, at least as to its formalities, was interrupted by the adverse events which took place among ourselves about that period. It is, however, our opinion that several

of the obstacles to our intercourse, which may then have existed, are now removed in the good providence of God. At all events, dear brethren, we give you the assurance that any Commissioner, whom you may be pleased to appoint, will be welcomed, not only to our pulpits and our communion tables, as you have welcomed our brethren to yours, but also to a seat in our highest judicial assembly. And we think that the exemplification of Christian and ecclesiastical union, on Reformed Presbyterian principles, what such correspondence would afford, would be to the benefit of ourselves, and to the honor of our common and only Lord. In a written communication, made to your reverend body in the year 1827, the following proposals, among others, were made: "That measures be taken to provide a mutual league and covenant, which will apply equally to all the churches in our connection in whatever land; and so form one bond of union and co-operation for the friends of the Covenanted Reformation." In the year 1830, the late Rev. Dr. Alexander McLeod brought the subject before you, when appearing as a delegate for us to your reverend body. You were pleased to appoint a committee to take the matter into consideration. Dr. McLeod was a member of that committee. A draft of a covenant was proposed by you, adopted in overtore, and transmitted to us; and with some modifications it was adopted by us.

The experiment of division which has since been made by parts of the Reformed Presbyterian family in Ireland and in our own country, has been producing its evil fruits, and testing also the intelligence, the fidelity, and the stability of men and churches. And may we not farther inquire whether it has not also demonstrated, that the only proper or possible basis of union for all the members of the Reformed Presbyterian family, scattered as they are over the earth, in both Christian and heathen lands, is the great principles of the Second Reformation, as applied to existing times and circumstances, and not any particular form or mode of application, which those principles may, anywhere, or at any time, have received? Or, in other words, is not our union on the basis of the principles of the Reformed Presbyterian system, as declared in our respective standards, together with our membership in the same ecclesiastical organization, bearing testimony for those principles before the world?

A few years ago the Reformed Presbyterian Church was composed of natives of Great Britain and Ireland, and their immediate descendants in this land. Now, her members are of many nations. She has been extended to India, and China, and the New Hebrides, and converted Jews and heathens are among her intelligent sons. And what can the platform of union and co-operation among all these be, but the common truth of our common profession, applied in intelligence and fidelity, as our respective localities demand? And we may add, all looking back with profound veneration and regard to our reforming ancestors in the British Isles, and acknowledging the obligation of all their federal deeds that respect the future, and are applicable to the lands and times in which we live.

We have offered the draft of a Covenant to our former brethren, and to the Associate Reformed and Associate Churches in our own country, and we have sent it by the hands of our respected delegate, Dr. Black, to the Conference of Evangelical Christians at Berlin. It will be a means of information to those who might not yet be prepared to make any further use of it. To others, not of our own immediate communion, but professing to be descended from the British Reformers, it might form a bond of co-operation, and to our own Reformed Presbyterian brethren over the earth, received with its proper formalities, it might prove a means of more intimate union, prevent further divisions, exemplify the great principle of public social covenanting, and bind us all together as a family witnessing for God, and the crown rights and royal prerogatives of his Son, the Head of the Church and the Governor among the nations. We transmit a copy of the document to you, as adopted by us in 1833, and we respectfully submit to you the question, whether the time has not arrived when some practical use may be profitably made of it, for the high purposes it was intended to subserve.

You will be informed, dear brethren, of our present condition and prospects, by our Minutes of Synod, which we herewith transmit. We are at peace among ourselves. We are making progress, to some good degree, over our very extended country, and our people are gradually rising to a more enlarged liberality in the support of the Gospel at home and abroad.

Since we last addressed you we have made an addition of two ministers, with their families, to our missionary force in Upper India. A Christian Israelite has been ordained as a missionary to the Jews, and a young man of promise is about to go out, supported by us, to China, as a missionary printer of the Holy Scriptures. God's blessing has been signally displayed to our foreign missions, and several converts from heathenism are now connected with the Church and Presbytery, as the first-fruits of the coming harvest. We rejoice to know that our mission has been a blessing to many in India; and nothing is more evident than that it has been full of blessing to the Church at home.

One of our great wants as a Church is men to preach the Gospel. We have everywhere vacancies, and stations, and openings, for extension and usefulness, far beyond our ability to supply. And our constant prayer to God is, that he would send forth more laborers into his harvest. While we are endeavoring, according to our ability, to maintain the faith among ourselves, and to labor for the conversion of sinners, and the edification of the saints, we continue to lift up our voice, as formerly, against the public social evils that abound around us. Against the dangerous heresy that "religion has nothing to do with politics," we continue to bear our testimony, while we urge the claims of the divine law upon all men, in their civil as well as personal and ecclesiastical relations. To the principle and practice of American slavery we still stand opposed, as an enormous moral and political evil, and grievous wrong to those of our brethren who are its involuntary subjects. And we have reason to rejoice in the conviction that the enlightened opposition of good men, in both Church and State, to this iniquity is gaining strength, and that we are gradually but surely approaching the period when a correct public opinion will prevail on this subject throughout our land. That our country will, in due time, be delivered from this burden of evil, we cannot for a moment doubt. But that this deliverance may be effected by the persuasive and peaceful influence of the Gospel on the minds of men, we shall not cease to pray.

In the meantime we find others, in various departments of the Christian Church around us, gradually coming up to the position which our Church has so long occupied, and, as we have long ago done, divorcing themselves from this evil thing. Our delegate to one of the largest Presbyterian bodies of our land, with which we are now in correspondence, was heard recently, not only with patience but with a welcome, when he declared the convictions and the practice of the Reformed Presbyterian Church on this subject, and recommended a similar course to the venerable Assembly he was in our name addressing.

We are happy, dear brethren, to be able to inform you that we have opened a correspondence with our brethren of the Synod of the Reformed Presbyterian Church, from whom we have, for some time, been separated; they have replied to our letter, and to that reply also we have returned an answer. Their communications, both written and oral, to our committee have been respectful, and we augur most favorably for the results. The fragmentary condition of the Reformed Presbyterian family has been unfavorable both to its comfort and efficiency, and any approach to a better condition of things we hail with satisfaction.

We have in a former part of this letter, referred to the state of our Foreign Missions, and now before it is closed, we hear of reverses, sad and ominous. India is convulsed by unexpected and bloody revolution. The storm of divine judgment, in the form of war, with its worst calamities, has broken upon its population, and for the time being our missionaries have been compelled to flee before it. Our present information is but limited, both as to the cause, and the effects of this catastrophe. But we know enough to assure us, that our beloved brethren are in peril of their lives. Nay, it may be, some or all of them have already perished by the hands of the heathen to whom they went to offer the great salvation of Jesus Christ. It may be that the Reformed Presbyterian Church has again had her martyrs. We did not dare to think that she was worthy of this high honor in this our day. But we can pursue the subject no farther. Before this paper reaches your hand, the result will be declared. If God is about to chastise us, even with great severity, we deserve it. We would humble ourselves before Him under a profound consciousness of our great unworthiness, and in cordial submission to His blessed will. The Church has already been brought to her knees. And while we hear the voice of our covenant God saying to us, in terms of authority, "Be still, and know that I am God," we would also listen to it with

joy as it adds, "I will be exalted among the heathen, I will be exalted in the earth." Convinced of this, we appropriate the believing declaration of the true Church of all ages, "The Lord of Hosts is with us, the God of Jacob is our refuge."

We remain, reverend and dear brethren, in the bonds of our common profession, and with our best wishes for your welfare and prosperity, your fellow-laborers for Jesus sake.

Signed by order of Synod,

JOHN N. McLEOD,

Chairman of the Committee of Foreign Correspondence.

P. S. For "Draft of Covenant and League," see printed pamphlet, pp. 45-47, herewith transmitted.*

Done at the city of New York, this 5th day of September, 1857.

B.

LETTER TO THE PRESBYTERY OF SAHARANPUR.

The Reverend the Presbytery of Saharanpur, North India.

Reverend and dear Brethren :

By order of the General Synod of the Reformed Presbyterian Church, at its last meeting at Cedarville, Ohio, we address you in this communication. Recognizing your Reverend Body as a constituent part of our ecclesiastical organization, and feeling our obligations to your members personally as children of the same family, we would keep you advised of our proceedings, declare to you our affection, and hail you in your continued effort to commend to the heathen among whom you are, the only Saviour of the world. It would give us great pleasure to see occasionally among us, a representation from the only Presbytery of our Church, whose jurisdiction covers Mohammedan and heathen ground. But as this is forbidden us, we content ourselves with your recorded feelings and desires, and tender you, as we hereby do, the assurance that your reports and letters are "as cold water to the thirsty soul." They refresh us; they encourage us; they take off our minds for the unprofitable conflicts that disturb at home, and they enlarge both the heart of Christian affection, and the grasp of desire for the salvation of men of every nation, and of every color and condition on earth. With the facilities for the conveyance of information, by which modern times are distinguished, you cannot be without very frequent intelligence from us. Still it is becoming that we should communicate with you in our constituted capacity, and send you our greetings as a Presbyterial court of Jesus Christ.

In regard to our late meeting of Synod, we are happy to say, that it was characterized by mutual good feeling and Christian forbearance. And that there was evidence of increase, both of spirituality and zeal in promoting the cause of God, and also of attachment to those great truths of our holy religion that constitute the special items of our own peculiar profession among the churches. That the law of God is supreme, being the law of the most High; that all allegiance to human authority should be subordinated to the throne of Jesus Christ, the mediatorial Governor of all things; that personal and civil freedom belongs to all unoffending men, as God's creatures under a dispensation of mercy, and that no fellowship should be held with error in doctrine, or immorality in practice, we continue to affirm and declare. Blessed be God we are not without evidence that our instrumentality is used to promote, to some good degree, those three great ends of the churches being, the conversion of sinners, the edification of the saints, and the honor of the great Redeemer in all his offices. Among the proceedings of our last meeting, was an extension of the missionary work to the lost sheep of the house of Israel, too long neglected by their more favored brethren. We hope to support a missionary to the Jews. And with such a one, a man of special qualification, we are provided, in the person of Rev. S. Bonhomme, himself a converted Israelite, and missionary of experience.

But, dear brethren in Christ, we turn to yourselves, for our hearts are filled with solicitude for you in this your hour of trial. We hear of the great social revolution which has arisen in India, and of the perils to which you are thereby ex-

* Sent with modifications to the Eastern Synod of the Reformed Presbyterian Church in Ireland.

posed. We hear of the martyrdom of beloved friends of other Christian churches, and of the losses in property, and means of present usefulness to which you are subjected. But be not dismayed! Your God rides in this whirlwind and directs this storm, and He will be with you and make these adversities redound to His glory, and to the ultimate and rapid success of the Gospel in India, and over the earth. Satan is the ultimate instigator, no doubt, under the divine permission, of the insurrection that now alarms you. He could not see the foundations of his kingdom undermined without an effort to prevent it. And he has used his old weapons of deceit and violence, in carrying on his warfare against the truth, and the persons of its advocates. Truly he has come down in great wrath, for his time is short. You are not ignorant of his devices, but you will give no place to his temptations, nor be unduly moved by his disturbing power. We do not feel called upon, especially at this early period in the history of this movement, to enter into a consideration of its causes, and probable and more immediate results.

In it there doubtless is retribution for the selfishness, injustice, countenance of idolatry, and general worldly policy, that marked the conquest in India, by the government of Great Britain, and its authorized servants. And it may also be regarded as a struggle of the Eastern Antichrist,—the Mohammedan power—to regain his dominion over the masses of India, while seeking to destroy utterly, the true Christian Church which the good providence of Jesus Christ had planted there. But let this be as the day may declare it, three things we believe to be evident: 1. The Indian insurrection is a trial of the faith of the Church. 2. It will bring out a demonstration of the truth of Christianity, and of the sincerity of its professors, faithful even to martyrdom, that will command the respect of the world. And 3. God will make it a part of the means by which the great systems of false religion that have so long deceived and destroyed the masses of men in those localities, shall be cast down and utterly brought to nought. Violent revolution is often the precursor of great deliverances for the Church, and great reforms in the world. And may we not here behold the mediatorial angel scattering the fires of divine judgment on the enemies of his cause and kingdom, that all opposition may cease, and the way be prepared for his own possession of the throne of the nations under the whole heaven? Already, dear brethren, you are seeing strange things in judgment. Be still, and see the salvation of God.

We thank God, in your behalf, that the lives of all of you have been thus far spared, while other very dear brethren have been taken away. Persevere in your work; live near the mercy seat; meditate great things for God and the salvation of the poor heathen around you, and God, even your own God, will bless you. You have our sympathies, our prayers, our large affections, and you shall have our more zealous co-operation in your work.

Greet for us your wives and children, and that noble band of native converts which have been given to you and to us, by the Spirit of God, as the first fruits of the coming harvest.

Brethren, farewell. "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." Amen.

Signed by order of Synod,

JOHN N. McLEOD,
Stated Clerk.

NEW YORK, January 4th, 1858.

C.

REPORT OF THE DELEGATE TO THE BERLIN CONFERENCE.

In accordance with the appointment of the Synod, I attended the meeting of evangelical men, which was held in the City of Berlin on the 9th day of September, 1857. It was called a Conference of Evangelical men, and it embraced among its members some of the most learned and distinguished men of this age.

It was one of a series of meetings held in different kingdoms and at different times, having the same great object in view,—the advancement of the cause of sound Christianity among men.

This last meeting was, by far, the most important and, in many respects, the most interesting of them all. It assembled in the metropolis of the most powerful Protestant kingdom on the continent of Europe, and under the fostering care of the only king on the continent having any just claim to be regarded as an evangelical man. The King of Prussia, on whose invitation the Conference assembled in Berlin, professes to be a Christian man, and gives, with hearty earnestness, the influence of his great name to the advancement of Christ's kingdom in the world. Is this the foreshadowing of the time when *kings shall be nursing fathers and queens nursing mothers* to the Church? It is certainly a truth that over this great conference of God's children the protecting shield of the King and Queen of Prussia was thrown. Thus, the right of the Bible to control and regulate political men and things was practical, recognized, and acknowledged. In Liverpool, in London, in Glasgow, and in Paris, conferences had affirmed the same great truth, but there was no potentate in any of these places to respond, *Amen*, Messiah reigns. In this, the Berlin Conference differed from all others, and exceeded them all in importance.

The first day of the Conference was very properly devotional. Singing and praise of God, prayer, and reading the Scriptures, occupied the entire session. God's Word was read in German, and French, and English, and was listened to with profound and reverential attention, such as I have seldom if ever seen equalled anywhere else, or among any class of people. Prayers, too, were offered up, with a manifold unction from on high. Deep and absorbing devotion seemed to fill every heart—all felt that God was wonderfully present there, pouring out his Spirit upon that vast assembly. Over twelve hundred men, members of the Conference, lifted up their hearts and voices in fervent supplication to God for his blessing on the deliberations of his assembled servants. It was not strange, after this, that the spirit of *unity* and of *love* should pervade and mark all their doings. As on the day of Pentecost, representations were present from many nations, having widely different customs and laws, and speaking different languages, yet all of them actuated by the same spirit and seeking the same object.

Many were gathered there from the kingdom of Prussia and from the other German States. Delegates were in attendance from France, and Spain, and Switzerland,—men of God from Italy, and Austria, and Turkey, from Belgium and Denmark, from Sweden and Holland, from Russia and Great Britain, from Greece and Australia, from Asia and Africa, and America,—all trusting in the same Saviour, sanctified by the same truth and the same Spirit,—all speaking the same spiritual language. Oh, what a blessed and glorious meeting it was! The world is made better by such assemblages.

On the second day, the proceedings of the Conference were more fully inaugurated by the salutatory address. It was a hearty and cheering welcome in the name of the king and the country, delivered by the celebrated Dr. Krummacher, the royal chaplain of Potsdam. This was indeed a most earnest, beautiful, and hospitable welcome from a man whom all the Churches of God, in all lands, delight to honor. Krummacher is a man of great force of character and of very extensive influence, and withal decidedly evangelical.

During the succeeding seven days of the Conference, able and elaborate speeches were delivered by some of the most learned and excellent men of the world. They were uttered principally in German, because this was the language spoken by the great body of the Conference. These addresses were all designed and calculated to promote the following objects, for which the Conference was assembled.

The immediate object of this Conference, and which, no doubt, influenced the king in inviting it, was to meet the present *spiritual* wants and necessities of Germany. It is a lamentable fact, which no sophistry can conceal, that religion in Germany, in the main, is merely nominal—utterly formal and lifeless. Large churches have thousands of enrolled members as by law required, and yet, the Lord's Supper has not been dispensed for years, as Krummacher stated, because there was no one desirous of partaking of it. The people felt no love for the Saviour and saw him not in the dead forms of the Church. So extensive is this, that *formality* has become the *character* of German religion, and evangelical piety the *exception*. Germany too has no Sabbath as we regard it. The Lord's day is a gala day there. Its observance by the mass consists in seeking for pleasure and amusement. There are, it is true, good men and churches there who do not so regard the Sabbath, but the great body of the people have no idea

whatever of the sanctification of the Sabbath. To meet these necessities of Germany, German speeches were delivered and German measures were devised and carried out. But a *second* and more important object before the Berlin Conference was the presentation before Rome and the world, of the *essential unity of the children of God*. They who were there exhibiting the wonderful spectacle of sincere and glorious and practical *unity*, embraced representations from almost all, if not really all, the departments of the Church of the Son of God. *One* they were in a holier and better and more practical sense than ever Rome was *one*. They came together on a broad, substantial, and liberal basis, wherein were contained all the cardinal doctrines of the Christian religion, and they were *one* in these. The world beheld it with wonder, and Rome with fear and dread.

It was indeed a singular but beautiful sight to see, sitting side by side as dear brethren, taking cordial part in all the deliberations and doings of this great Conference, loving each other and praying for and with each other. Presbyterians of all shades of difference, the old Scottish *Mountain men* and they that had hunted them long time ago as partridges on the mountains, the *Free Church* and the *Establishment*, the United Presbyterian, the Reformed Presbyterian, Associate and Associate Reformed, *New and Old School* Presbyterians, Methodists and Episcopalians, Baptists and Independent Lutherans of America and Germany, the Protestant French and the Moravians—in a word, *all departments* of the Protestant Church, from all lands, met together, *united* in heart and in effort, in the Garrison Church that day. Nor was there any assault made anywhere upon the peculiar forms of administration that characterized the several bodies therein represented. The *close communion* Baptist or Reformed Presbyterian found nothing in the broad and liberal platform that interfered with his *home economy*, nor did he of more liberal interpretation of ecclesiastical communion find his freedom trammelled in the slightest degree. There was here enlightened practical *oneness*, real, substantial unity among these Christian brethren. And it is this development of inward unity, this living and life-giving brotherhood of the children of God, that will ultimately eventuate in outward and permanent ecclesiastical union. It is *ours* now to rejoice in the essential unity of the children of the kingdom so strikingly illustrated in the character and doings of this Conference of evangelical men.

Another object which engaged the attention of this Conference was the collection of reliable intelligence in regard to the present condition of the Protestant and Papal world.

Competent men, who had been previously designated for this work, read able reports on these subjects. The present ecclesiastical condition of Germany, of Bohemia, of Russia, and of other Protestant countries, was thus spread out before the Conference, and the condition of Italy, of Spain, of France, and of other Catholic countries, was thoroughly elaborated in papers read by suitable men, all of which in due time will be spread before the whole world.

The persecutions which Christians have to endure for the sake of their religion, both in Protestant and Papal lands, were gravely considered by this Conference. In many of the Protestant European countries evangelical men profess the faith of the Son of God under great hardships. Separation from the established church is not unfrequently followed by civil pains and penalties. Thus men for conscience sake, even in Protestant lands, have to *endure hardness as good soldiers of Christ*.

Obstacles too, it is well known, have been thrown in the way of the free circulation of the Scriptures in Russia and elsewhere on the Continent. The most effective manner of removing these occupied the attention of the Conference.

The condition of the cause of Christianity in Mohammedan lands—the difficulties with which its self-denying friends have to contend, where the crescent is the symbol of religion; then again the circumstances of disadvantage under which the tyranny of despotic powers has placed the descendants of Abraham, and what should be done for their political relief and spiritual enlightenment, were subjects which engaged, in their order, the attention of the assembly. For such objects as these this Conference of evangelical men was convened in the city of Berlin.

The opening address, to which we have already referred, was a fitting exordium for such a meeting. The deep, sonorous voice of Krummacher was heard unfolding and illustrating the true nature of Christian unity at the very offstart of the

Conference—a unity of God's children, which extends far beyond and above the temporary inclosures of particular denominations, but which at the same time does not affect nor injure the presently existing church barriers.

The great historian Merle D'Aubigné advocated with singular clearness the same character of Christian union. His theme was the recent conferences of Christians convened by the Evangelical Alliance compared with the assemblies of the Church in former periods, in their tendency to exhibit and promote Christian union.

Dr. Molle of Halle gave an able address on the unity and diversity of the children of God. Then the universal priesthood of believers was elaborated with great power by Dr. Nitzsch of Berlin and Dr. Mollet of Berlin.

Dr. Schenkel of Heidelberg presented before the convention, in an able and forcibly written paper, the attitude which should be assumed by evangelical Christians in relation to the aggressive proceedings of the Church of Rome.

Dr. Cappodose of the Hague, himself a converted Jew, represented to the Conference the condition and spiritual wants of the Hebrew nation.

The important subject of religious liberty was discussed by Professor Plitt of Heidelberg. A most learned and interesting paper on *German Methodism* in America was read by Dr. Nast of Cincinnati. All of these, and many other speeches and papers on subjects of the deepest moment to the interests of religion in the world, were brought before the Conference. They were emphatically German, and occupied many hours of each day, and were listened to with a patient attention peculiar to Germany.

During all this time the English-speaking portion of the Conference were acting as the business men of the assembly. On all the important committees of the House they were devising plans and measures for successfully carrying out and accomplishing all the objects of the Conference. The Germans and French did almost all the speaking, and they [the English-speaking] did all the work; and they did the work well and effectually as became the men of the Anglo-Saxon race.

At a fitting time I presented to the Conference the affectionate salutations of the Reformed Presbyterian Synod in America. I also laid upon their table the form of a covenant and league which this Synod had placed in my hands for that purpose, representing to them that the time would come when all the churches of the Reformation would be constrained, by a becoming regard for their own safety and interest, to bind themselves together by the oath of God; and when that day should come this covenant would furnish them a fitting model. It will lie there till the times demand it.

After eight days of labor and conference these men of God, whose hearts were knit together in love as brother to brother, and who had been gathered from all lands, bade each other farewell, without the most distant hope of seeing each other again in the face till they should meet in the General Assembly on high, in the great temple above, to sing the triumphant song of the Redeemed forever and ever, amen.

Respectfully submitted,

A. W. BLACK.

D.

REPORT OF THE BOARD OF FOREIGN MISSIONS.

The Board of Foreign Missions of the General Synod of the Reformed Presbyterian Church, respectfully presents to Synod the following report:

In all our past reports we have had reason to "make mention of the loving kindness of the Lord," but never more so than on the present occasion. The remarkable favor manifested in regard to the brethren in India, the successful establishment of the Jewish Mission in our own land, the cordial support provided for our various operations, and the unity of sentiment and action which have prevailed among ourselves,—all these call for grateful acknowledgment, and encourage us to believe that of a truth "the Lord is with us."

A short time after the adjournment of last Synod, tidings came from India of a widely extended rebellion in the native army, and a skilfully organized attempt to re-establish the empire of the titular Mohammedan sovereign, the representative of the Mogul dynasty, at Delhi. While the great mass of the population took no active part in the movement, apparently waiting till events should de-

cide in regard to its success, the small number of European troops left the foreign population almost entirely unprotected. In consequence, multitudes fell victims to the bloodthirsty and infuriated rebels, whose deeds of horrid cruelty equalled, or even surpassed in barbarism the most atrocious acts on record in history, demonstrating the desperate wickedness of the human heart, and the Satanic origin of the religious systems, under whose sanction and on whose behalf such deeds were perpetrated. In common with others, the missionaries of all denominations were obliged to seek protection from the fury of the storm. In some cases, the valor and firmness of the British soldiers were adequate to their safety, but in others, alas, they fell into the hands of the monsters whom, in his inscrutable wisdom, God permitted to ravage and desolate that land. The details of the massacre at Cawnpore, and other similar scenes of horror, we forbear reciting. Amid the wailings of the martyred, we can hear the song of a triumphant faith, and while our hearts throb with sorrow at their untimely and painful death, we can yet thank God that they witnessed a good confession, and were faithful to the Saviour, whose Gospel they came to preach. We see them among those who "have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

In addition to the sympathy which our general interest in the case would excite, we feel a more peculiar interest in the fate of the missionaries of Futteghur, from the fact that one of these was a daughter of the late Rev. Jonathan Gill, for many years a respected minister of the Reformed Presbyterian Church. Mrs. Amanda Johnson was brought up in our own Church, and in the Sabbath-school and the sanctuary, as well as at the fireside, was planted that good seed which we have reason to believe has produced fruit to life eternal. Many in "the noble army of martyrs," have found their early training amongst us, and in the future, as in the past, may we not hope that many more will be found, who will not count their lives dear to them, but be willing now to die for the testimony of Jesus.

The field of labor occupied by the missionaries of our immediate ecclesiastical connection, was more remote from the scenes of conflict than the stations of the other brethren. Yet the lives of our beloved missionaries were exposed to great danger, and for a while some of them were compelled to leave their posts and fly to the mountains. At this time, the building at Landour, erected several years as a sanatorium, proved a safe and comfortable refuge, and it is to be noted as an evidence of the Divine goodness that, provided for another purpose, it was found thus serviceable in an emergency altogether unanticipated. At Saharanpur, which was thus left for a time without the care of the missionaries, the native assistants carried on the work with great faithfulness and firmness. Again, we would notice the Divine benignity in the circumstance, that when the missionaries from this land were obliged to fly, there were others, by their agency, to the knowledge of the Saviour, who were qualified to take their places. At Dehra, as is stated in the Annual Report of the Mission, not only were the persons and property of the missionaries unmolested, but their work went on with scarcely any interruption. This, indeed, calls for gratitude to Him who has thus signally favored the brethren at that station.

The reports of the various stations already published, and herewith transmitted to Synod, give full and interesting details of the various departments of labor in which the missionaries are engaged. Without endeavoring to abridge them, we refer to them as containing the information on this subject which the Church desires.

And now, beloved fathers and brethren, we feel that Divine Providence calls upon us to consider what is our duty in the present condition of our Foreign Missionary operations. We may propose the question, what *would we have done* if all the missionaries had been cut off by the savage men for whose eternal welfare they had gone to India? Would we not have felt that *their places must be at once filled up*? The men, the means, to accomplish this would certainly not have been wanting. If now they have been spared, are we under less obligation? Far more than a double number of missionaries are needed to supply the wants of the heathen accessible to our missionaries, and if we *can* provide the increased number, *are we not bound to do so*? Shall not *gratitude* for God's mercy in sparing these beloved brethren, be as powerful an incentive to duty as the *necessity* of maintaining the position we have attained there? Will not this Synod call

upon our churches to furnish the missionaries, and to provide the funds which may be requisite to send them forth? We have already resolved that we will send out every one properly qualified, who is willing to go under our direction, and now God is calling upon us to seek for the persons, and in the name of the exalted Saviour, to send them far hence unto the Gentiles. As for their support after they shall have arrived upon the field, we are confident it will be cheerfully and abundantly contributed. The fears of any on this subject may be removed by the evidence which our people have given in the past, that we need but to ask them to give for any proper purpose, and they will not withhold what is requisite.

The deep interest of our people in the condition of the brethren in India, was manifested by the fervent prayers which from all parts of the Church were presented on their behalf. The Executive Committee felt it to be proper to address to them a letter of sympathy and encouragement, to which a reply has recently been received, which is submitted with this report. From several, perhaps from all our Presbyteries, similar communications were sent to them. To the hearts of the brethren in India, exposed every instant to death in its most dreadful forms, it was most consolatory to find that they were thus remembered by the Church at home, and the spirit of grace and supplication which was thus excited, has had its consequent in the outpouring of the Holy Ghost so generally upon our churches, and the same spirit of prayer in other churches has been followed by the same delightful result. In India have been assembled the missionaries of all denominations, in every Christian land; the fear which descended there has been felt in all places where the Church is found; its effects have been *universal*, and however painful the cause, He who magnifies his wisdom, his power, and his love, by bringing good out of evil, has been making it the instrument to awaken his slumbering people, and to lead them to his throne in prayer for themselves, and for *all the world*.

By the action of last Synod, the Board was authorized to take measures to send out Mr. Wm. Gamble as a missionary to China. It was found that this could not be done on the plan directed by Synod, and the Board was obliged to abandon the subject for the present. A letter of Mr. Gamble is submitted with this report.

The mission to the Jews, under the supervision of the Rev. S. Bonhomme, has been in operation since Mr. Bonhomme's ordination in September last. Mr. Bonhomme's report is herewith submitted to Synod. We earnestly commend this effort for the evangelization of the lost sheep of the house of Israel to the attention of Synod, and recommend that it be transferred to the direction of the Board of Domestic Missions.

With the prayer that the presence and blessing of the Divine Saviour may be with you in all your deliberations and decisions, we close our report.

All which is respectfully submitted.

T. W. J. WYLIE,
Corresponding Secretary.

E.

ANNUAL REPORT OF GEORGE H. STUART, TREASURER OF THE BOARD OF FOREIGN MISSIONS OF THE GENERAL SYNOD OF THE REFORMED PRESBYTERIAN CHURCH.

DR.

Northern Presbytery.

To cash from Potsdam Congregation,	-	-	-	\$36 00
“ Chemogue, “ N. B.,	-	-	-	40 00
“ Port Elgin, “ “	-	-	-	16 00
“ Rev. A. Clarke's Cong., “	-	-	-	49 35
“ Ryegate, “	-	-	-	40 00
“ Duaneburg “	-	-	-	31 43
“ First Church, New York,	-	-	-	300 00
“ Second “ Lisbon,	-	-	-	15 00
“ a friend at Newburgh, -	-	-	-	12 00
“ A. and J. K. C., West Galway,	-	-	-	10 00
“ Mrs. S. H. Gray, of Hewelton,	-	-	-	5 00
“ Mrs. Wm. Cunningham, of Schenectady,	-	-	-	10 00

————— \$564 78

Forward, - - - - - \$564 78

Philadelphia Presbytery.

To cash from	First Church, Philadelphia, - - -	\$645 00
"	S. S. of First Church, Phila., - - -	413 04
"	Mission S. S. of First Church, Philada., -	15 00
"	Second Church, Philadelphia, - - -	48 90
"	Third " " - - -	34 00
"	S. S. of Third Church " - - -	19 00
"	" Fifth " " - - -	104 71
"	Ulster Congregation, - - -	29 42
"	Milton " for 1857, - - -	70 00
"	Sabbath-school of Milton Cong., for 1857, -	51 88
"	Washingtonville Congregation, - - -	47 00
"	Mrs. Jane Ferguson, balance of estate of Maria G. Ferguson, bequeathed to Foreign Missions, - - -	103 59
"	Missionary Band of First Independent Church, Philadelphia, - - -	5 00
"	Mrs. M. Hartin, - - -	1 00
		<hr/> \$1587 54

Pittsburg Presbytery.

To cash from	Shenango Congregation, - - -	\$28 50
"	Darlington " - - -	43 00
"	Ebenezer, " - - -	14 00
"	Mount Pleasant " - - -	20 00
"	Cochranton " - - -	5 00
"	Pleasantville " - - -	10 00
"	Rev. Dr. Douglass's Congregation, for 1858,	300 00
"	Neshanock and Hermon Congs., - - -	55 00
"	First Church, Alleghany, - - -	20 00
"	Sabbath-school of First Church, Alleghany,	27 00
"	Juvenile Missionary Association, of Union Congregation, - - -	48 00
"	Robert Caruthers, of Second Church, Pitts- burg, - - -	50 00
"	a friend at Pittsburg, - - -	50 00
"	Rev. G. R. McMillan, New Castle, - -	14 00
"	Wm. Patton, Sr., - - -	10 00
"	Thomas Hanfield, - - -	2 00
		<hr/> \$696 50

Ohio Presbytery.

To cash from	Xenia Congregation, - - -	\$47 20
"	Cedarville " - - -	114 60
"	Morning Sun " - - -	47 75
"	Utica " - - -	14 00
"	Garrison " - - -	10 00
"	Richland " - - -	14 00
"	Church of the Covenanters, - - -	5 00
		<hr/> \$252 55

Western Presbytery.

To cash from	Princeton Congregation, - - -	\$77 00
"	Walnut Hill " - - -	30 00
"	Concord " - - -	39 55
"	Hill Prairie, " - - -	55 00
"	Bloomington " - - -	20 00
"	Fayetteville " - - -	11 00
"	Unity " - - -	20 00
"	C. N. McGill, of Sussex, - - -	4 00
		<hr/> \$256 55

Forward, - - - - - \$3357 92

Chicago Presbytery.

To cash from Thorn Grove Congregation, - - -	\$67 00	
“ Rev. R. Patterson's Congregation, Chicago, - - -	100 00	
“ Sabbath-school of Dundee “ - - -	10 00	
“ Sabbath-school of Somonauk Congregation, - - -	5 50	
	<hr/>	\$182 50

Scholarship Account.

To cash as per sundry receipts acknowledged in the Banner since last Report, - - - - -	275 00	
	<hr/>	\$275 00

Native Assistants.

To cash as per sundry receipts acknowledged in the Banner since last Annual Report, - - - - -		360 00
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Synod's Tracts.

To cash from Wm. P. Shaw, of Marion, - - - - -		2 00
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Dehra Station.

To cash from the Reformed Presbyterian Congregation, of Liverpool, - - - - -		15 00
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Roorkee Station.

To cash from Mrs. McCallum, of Neenah, - - - - -		1 00
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Banner of the Covenant.

To cash from sundry subscribers, as per acknowledgments in the Banner, since last Annual Report, - - - - -		1121 00
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General Fund.

To cash from C. Arbuthnot, of the First Associate Reformed Church, Pittsburg, - - -	\$100 00	
“ for sundry receipts acknowledged in the Banner, since last Annual Report, - - -	122 04	
	<hr/>	\$222 04

Jewish Mission.

To cash for sundry amounts received by George H. Stuart, - - - - -	\$315 50	
“ sundry amounts collected by Rev. S. Bonhomme, - - - - -	328 27	
	<hr/>	\$643 77

1857, May 11th, To balance on hand as per report to Synod,	6180 23	
	1170 39	
	<hr/>	\$7350 62

1858, May 10th, To balance on hand this day, - - -		\$2137 58
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CR.

By cash to General Assembly's Board of Foreign Missions, for salaries of Missionaries, as follows:

Rev. Jas. R. Campbell, D.D., one year, to 1st June, '58,	\$600 00
“ Joseph Caldwell, “ “ “	600 00
“ John S. Woodside, “ “ “	600 00

Rev. David Herron, one year, to 1st June, '58,	-	-	\$600 00	
" Wm. Calderwood, " " "			600 00	
			<hr/>	\$3000 00
By cash to General Assembly's Board of Foreign Mis-				
sions, for scholarship in orphan school at				
Saharanpur, to December, 1858,	-	-		275 00

To General Assembly's Board of Foreign Missions for Native Assistants, as follows:

Gilbert McMaster, 1 year, to 1st June, 1858,	-	-	-	\$120 00	
John N. McLeod, " " "	-	-	-	120 00	
T. W. J. Wylie, 1½ years, to 1st Dec., 1858,	-	-	-	180 00	
				<hr/>	\$420 00
By cash for publication of "Banner of the Covenant,"	-				\$976 74
By discount on uncurrent funds,	-	-	-	-	2 10
By cash paid Rev. S. Bonhomme from Jewish Mission					
Fund,	-	-	-	-	\$210 93
" sundry amounts collected and retained by Rev.					
S. Bonhomme,	-	-	-	-	328 27
				<hr/>	\$539 20
1858, May 10th, By balance in Treasury this day,					2137 58
					<hr/>
					\$7350 62
May 10th, 1858. Balance in hand of the Treasurer this day (most					
of which will soon be absorbed by the salaries soon to be paid					
for the missionaries in advance),	-	-	-	-	\$2137 58
E. E.					
					GEO. H. STUART,
					Treasurer.

F.

SECOND ANNUAL REPORT OF THE BOARD OF EDUCATION OF THE REFORMED PRESBYTERIAN CHURCH.

To the General Synod, to meet in Eden, Illinois, May 27th, 1858.

In this, our Second Annual Report, the Board feels a pleasure in the mention of progress and expansion. The finances and workings are in good condition. This necessary scheme of church extension has been gradually taking hold of the sympathies of our people, as manifested by the reception of our agent, and the responses to our treasurer.

During the past year, one student to whom assistance was rendered has been licensed to preach the Gospel, and no longer needs our assistance. One under our care, finding himself still straitened, and having larger pecuniary assistance proffered from another Church, has withdrawn himself from under our care. Within the year sixteen students have been received; two commended by the Northern Presbytery, three from Philadelphia, two from Pittsburg, and two from Ohio Presbytery; making eleven now under the care of the Board. Five or six more, it is known, are at present looking to such a connection, who are believed to be altogether worthy; and who, without assistance, will not be able to pursue, with any regularity, their studies.

The Treasurer's Report will show the condition of the finances. The Board would urge upon Synod the importance of prompt, energetic, liberal, and continued action on behalf of its operations. Having embarked in this work, and through the recommendation of various Presbyteries entered into pecuniary arrangements, the coming year may probably involve an outlay of \$1500; great detriment would therefore result from a failure to meet, at the time, the promises made. Of this, however, the Board is not apprehensive. The Church, it is confidently believed, will support promptly and liberally not only this, but every other necessary scheme for her permanency and prosperity.

The Board would suggest to Synod, and through it to the various Presbyteries, the great practical importance to our prosperity, as a Church, the establishment of Presbyterial Academies. This, it is believed, has become almost a necessity

for Church prosperity. It would seem unreasonable, under the present condition of the Protestant Churches in this land, for any denomination to hope for permanent prosperity, unless embodying within herself all the elements necessary for successful enlargement. Every denomination of Christians, evangelical or heterodox, save our own, it is believed, have, or are fast organizing permanent systems of education for their young men during their entire course, until entering the ministry. No argument is needed to show the ecclesiastical power and efficiency obtained from such a condition of things. Why should we longer deprive ourselves of this power, as one of the tribes of our New Testament Israel?

The connection of a Theological Seminary with the operations and prosperity of the Board, is of such known importance that our limits will not seem to be transcended, when urging upon Synod the necessity of soon having our own thoroughly organized. Our increasing number of young men, who will be henceforth annually graduating, must have such a home, and one altogether inviting, else many of them may still be lost to our Church. The agent of the Board during the past year has been in communication with more than *fifty* young men with respect to their preparation for the ministry. All of these have given the subject serious attention. Nearly all of them are, with more or less regularity, pursuing a course of study. The agent is not sanguine enough to believe that every one of these will eventually preach the Gospel. Yet, with the fostering care of the Church, the large majority of them may and no doubt will. Many of them have already given themselves unreservedly to the work. It is confidently hoped also, that the late special and gracious watering of God's Spirit will have fallen, in a large measure, upon our sons, filling them with an unquenchable desire to preach the Gospel; and that from large numbers during the coming year, the welcome, gladdening declaration will be heard, "Here am I, send me." To meet such increasing offers, the operations of the Board must be largely augmented. And from the renewed impulse of a revival season this may be fully expected.

The long-continued appeals for help from destitute portions of our own Church, should quicken us into greater activity. The calls from the heathen were never before so numerous, so significant, so loud. The exclusiveness of the Chinese is fast disappearing. The rebellion in India will soon be crushed out, and a door still wider opened for preaching the Gospel to her countless millions. Livingstone's discoveries in Africa have opened entirely new fields for missionary efforts. From every unevangelized land the call comes up to us, loud and earnest, for more laborers. Having already, as a Church, taken a prominent part in the missionary work, all the present indications of Providence call loudly upon us, both to enlarge and strengthen every instrumentality for increasing the number of competent and faithful laborers.

In conclusion, the Board would earnestly commend, through Synod, to Presbyteries, the great care and caution which should be exercised in the recommendation of young men for the assistance of the Board.

All which is respectfully submitted.

A. M. STEWART,
Secretary.

PITTSBURG, May 14th, 1858.

P. S. Reported by Treasurer, receipts,	-	-	-	-	\$848 67
Disbursements,	-	-	-	-	745 77
					<hr/>
Balance,					\$102 90

G.

REPORT OF THE BOARD OF DOMESTIC MISSIONS.

The Board of Domestic Missions report to General Synod, that they have been endeavoring in their place to do the work assigned them. The state of things during the last Synodical year, has been in marked contrast with that of former years. For, while previously we have had men to do, to some extent, the needed work, and no means to support them, we have now very few making drafts upon our treasury. We are compelled to sit and see the whitened fields, unable to send the laborers in.

It will be remembered that Synod in adopting our report last year, gave sanc-

tion to a suggestion made, that two ministerial brethren be sent through the Church to see and cheer her desolate places. At the first meeting of the Board after the adjournment of Synod, it was suggested that, acting under our supposed commission from the Court, we should secure and send the brethren. After prolonged consultation, however, it was concluded that, as Synod had failed to designate the men, we would not be warranted to proceed in the matter. The Board did, indeed, authorize its Secretary to write to Dr. Crawford and the Rev. Gavin McMillan, who, it was understood, could go on the desired mission, and to say, that if they would, the Board would recommend to Synod that their expenses be borne. These brethren did not see their way clear to go at the time, and so the matter ended. We still urge on Synod the propriety of sending such commission out; great good would result from it.

At a late meeting of the Board, some most interesting statements were made to us in regard to *Minnesota*, by Rev. H. A. McKelvy, who has been living there for the past year. He speaks of it as a most inviting field, and one that might be occupied at once. The Board have, therefore, appointed him as a missionary to that region for a year, at a salary of \$600. We earnestly ask the sanction of Synod for this deed of ours. The hand of Providence is plainly seen, as we think, in all this matter. The field is a missionary one, in the best sense of the word; and, with no seeking of our own, but to our surprise, and wholly without our expectation, has been opened to us. We hope that Synod will see it tilled.

The Board regrets to say, that the *Sustentation Fund* is falling short. It has been drawn upon this year by four brethren. The whole sum raised was \$400. But what is this among so many.

A paper on this subject has been referred to us by Synod from the Ohio Presbytery, proposing to secure what is needed for this fund, by apportioning it among the Presbyteries.

To this plan the Board are opposed, believing it to be at war with that great principle which requires the offerings made to the Lord to be voluntary. The experiment has been made in the past of raising funds in this way, and has proved a failure. The Board have, therefore, agreed to recommend to Synod, that for the coming year, a sum not less than \$600 be raised for the Sustentation Fund. And also, that Presbyteries be directed to see to it carefully, that those congregations which are receiving help from this fund, are helping themselves to the full extent of their ability. We would fain stir up the pure minds of our people by way of remembrance on this subject. But twenty congregations in the whole Church have made any contributions to this fund, and only the same number to the domestic during the past year. There are, indeed, reasons for this coming short. The great commercial crisis has told harmfully on the cause of God in other parts of the Church. But we hope, that the present pressure being removed, our people will be found giving to the Saviour's cause with their wonted liberality.

The Board would recommend, at the concurrence of the Board of Foreign Missions, that the *Jewish Mission* be intrusted to our care; and that the contributions for it be raised separately from those designed for the domestic fund.

The Board recommend that the Rev. Gavin McMillan be appointed to labor for two months in Southern and Northern Illinois, and two months in Iowa.

The question of the establishment of a weekly religious newspaper in the Church, to be under the control of Synod, was referred to us by the Synod. This matter was brought to the notice of the Court by the Ohio and Pittsburg Presbyteries. The Board, after much consultation, agreed that it is inexpedient to do anything in the premises. At the same time we recommend that the ministers of the Church be urged to sustain the *Banner* by as frequent contributions to its pages as possible.

The Treasurer reports \$496 89, at present in the treasury. It is the hope of the Board that the work of domestic missions will be prosecuted by the Church with increased vigor. We owe a great duty to the perishing at home, and to the famished saints in our own communion. Let not the needy be forgotten.

Respectfully submitted,

J. A. CRAWFORD,
Secretary.

H.

TREASURER'S REPORT OF DOMESTIC MISSIONS.

DR.

To amount in Treasury as reported to last Synod,	-	-	-	\$813 15
" one year's interest allowed on the same,	-	-	-	\$48 78

From Northern Presbytery.

To amount received from Duaneburg congregation,				
New York,	-	-	-	\$10 00

Philadelphia Presbytery.

To amount received from Second Reformed Pres-				
byterian Cong. Phila.,	-	-	-	\$32 44
" Milton, " Pa.,	-	-	-	16 95
" Ulster, " "	-	-	-	10 00
				<hr/>
				\$59 39

Pittsburg Presbytery.

To amount received from Darlington Congrega-				
tion, Pennsylvania,	-	-	-	\$46 00
" Cochran Cong., (from the ladies), Pa.	-			6 00
" Missionary Society of Union Cong., \$25 00,				<hr/>
remitted by Dr. Guthrie, but lost by				\$52 00
mail.				

Ohio Presbytery.

To amount received from Cedarville Congregation,				
Ohio,	-	-	-	\$114 65
" Xenia,				35 00
" Morning Sun,				31 72
" Richland,				5 00
" Church of the Covenanters' Cong., Cin.,	-			5 00
" Robert Cooper's Estate, Cedarville,	-			25 00
" Garrison Congregation, Ia.,	-	-	-	21 40
				<hr/>
				\$237 77

Western Presbytery.

To amount received from Princeton Congregation, Ia.,	-			\$25 00
" First Reformed Presbyterian Cong., Eden,				
Illinois,	-	-	-	16 30
" Walnut Hill,				10 00
" Fayetteville Cong., Tenn., from W. Wyatt,	-			5 00
				<hr/>
				\$56 30

Chicago Presbytery.

To amount received from Thorn Grove Cong., Ill.,	-			\$50 00
" Rock Prairie, Wisconsin,	-	-	-	14 00
" C. N. Gill, " "	-	-	-	2 00
" Rev. M. McBride, Iowa,	-	-	-	5 00
				<hr/>
				\$71 00

Whole amount,	-	-	-	-	-	-	-	\$1348 39
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CR.

By amount paid Rev. A. R. Gailey,	-	-	-	-	\$8 00
" " " G. McMillan,	-	-	-	-	8 00
" " " E. Cooper,	-	-	-	-	8 00
" " " W. P. Shaw,	-	-	-	-	56 00
" " " R. McCracken,	-	-	-	-	35 00
" " " W. Wilson,	-	-	-	-	11 00
" " " A. Heron,	-	-	-	-	8 00

To amount paid Rev. H. A. McKelvey,	-	-	-	\$56 00
" " " J. Alford,	-	-	-	54 00
" " " N. K. Crow,	-	-	-	8 00
" " " J. S. Scott,	-	-	-	13 00
" " " W. S. Darragh,	-	-	-	50 00
" " " Samuel Boyd,	-	-	-	90 50
" " " J. F. Hill,	-	-	-	56 00
" " " Robert McMillan,	-	-	-	20 00
" " Richland Cong., second instalment,	-	-	-	80 00
" " Appropriated to Elgin Congregation,	-	-	-	100 00
" " To miss. station at Jericho for J. M. W.,	-	-	-	40 00
" " To missionary for Minnesota,	-	-	-	150 00
				<hr/>
				\$851 50
				<hr/>
Balance in treasury,	-	-	-	\$496 89

J. C. McMILLAN,
Treasurer.

June 1st, 1858.

I.

TREASURER'S REPORT OF SUSTENTATION FUND.

Northern Presbytery.

Am't rec'd from First Ref. P. Cong., New York,	-	-	-	\$39 25
" " " Duaneburg " "	-	-	-	11 00
				<hr/>
				\$50 25

Philadelphia Presbytery.

Am't rec'd from	First Ref. Presby. Cong., Philadelphia,	-	-	\$171 75
" " "	Milton Congregation, Pennsylvania,	-	-	6 25
				<hr/>
				\$178 00

Pittsburg Presbytery.

Am't rec'd from	Hermon and Neshanock Cong., Pa.	-	-	\$18 00	
"	"	"	First Ref. Pres. Cong., Alleghany City, Pa.,	-	5 00
"	"	"	Darlington Congregation, Pennsylvania,	-	8 00
				<hr/>	\$31 00

Ohio Presbytery.

Am't rec'd from	Cedarville Cong., Ohio,	-	-	-	-	\$22 18
"	"	"	Xenia	"	"	13 00
"	"	"	Morning Sun, Cong., Ohio,	-	-	10 00
"	"	"	Richland	"	-	5 00
"	"	"	Church of the Covenanters, Cin., Ohio,	-	-	5 00
"	"	"	Garrison Congregation, Ia.,	-	-	7 20
"	"	"	Margaret Mann, S. H.,	-	-	1 00
						<hr/>
						\$63 38

Western Presbytery.

Am't rec'd from	Princeton Congregation, Ia.,	-	-	-	-	\$20 00				
"	"	"	Bloomington Cong.,	"	-	-	-	-	5 00	
"	"	"	Walnut Hill	"	Ill.,	-	-	-	-	8 00
"	"	"	Unity	"	"	-	-	-	-	8 00
										<hr/>
										\$41 00

Chicago Presbytery.

Am't rec'd from	Chicago Congregation, Ill.,	-	-	-	\$20 00	
"	"	"	Mount Vernon Cong., Iowa,	-	-	11 37
"	"	"	A friend at a distance pr. Dr. Mc.,	-	-	5 00
					<hr/>	\$36 37

Whole amount received, - - - - - \$400 00

By amount paid	Rev. A. Clarke,	-	-	-	-	\$108 33 $\frac{1}{2}$
"	"	"	G. McMillan,	-	-	108 33 $\frac{1}{2}$
"	"	"	A. Heron, D. D.,	-	-	108 33 $\frac{1}{2}$
"	"	"	J. S. Scott,	-	-	75 00

\$400 00

J. C. McMILLAN,
Treasurer.

EDEN, May 28th, 1858.

J.

FIRST ANNUAL REPORT OF THE JEWISH MISSION.

To the Board of Foreign Missions of the Reformed Presbyterian Church of North America :

The subject which it is my privilege to bring before the Board of Foreign Missions of the Reformed Presbyterian Church of North America, is one which requires a special and very minute consideration, and in the selection of the passage of Holy Writ, it is designed to enforce in detail the practical duty which devolves increasingly upon the Church, in her endeavor to promote the conversion of the Jews to Christianity, and assure them of the sincerity of Christian love and good will.

"Even so, at this present time also, there is a remnant according to the election of grace."—Rom. 11 : 5.

So speaks the great Apostle, who being himself a Hebrew of the stock of Abraham, of the tribe of Benjamin, as touching the law, a Pharisee, was chosen to be the preacher of glad tidings of salvation to the Gentiles, and the strenuous opponent of Judaism, and to exhibit a striking illustration of the truth, that in Christ there is no distinction of Greek or Jew, circumcision or uncircumcision, Barbarian, Scythian, bond, or free. But the joy which was excited in him by the comprehensiveness of that Gospel which he was commissioned to preach to all, but especially to those whom he had formerly despised as aliens and outcasts, did not extinguish, nor even weaken in his breast, a tender and affectionate regard for his own countrymen ; on the contrary, the grief which pierced his soul when viewing the sad consequences of their rejection of the Gospel, seems to have added warmth and intensity to his fraternal love ; for he declares himself ready to secure their salvation by the sacrifice, if it had been possible and lawful, of his own interest in the blessings of redemption.

I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart, for I could wish that myself were accursed from Christ, for my brethren, my kinsmen, according to the flesh, who are Israelites, to whom pertaineth the adoption and the glory, and the covenants, and the promises, and the giving of the law, and the service of God, whose are the Father's, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen. Accordingly, the supposition of their entire and final rejection by the God of their fathers, was too dreadful for him to contemplate with patience. Yet Paul was aware of the approaching manifestation of God's wrath upon his perverse and disobedient people. He foresaw the desolation of Jerusalem, the destruction of the temple, the ceasing of sacrifices, the dispersion of the nation, the seeming abrogation of that covenant which yet had been declared again and again to be an everlasting covenant between Jehovah and his people Israel. But Paul knew that all the promises of God are sure. His providence may mysteriously interrupt the course of events, which seems to be leading to their fulfilment, but it is only to render that fulfilment more conspicuous and complete. Men may misunderstand or forget them : their development in consisting with the ordinary tenor of God's providential government, may be slow, and almost imperceptible. The most important to our judgment, of all his dispensations, the establishment of Christ's kingdom upon earth, is declared by its divine Founder to be as the seed which a man casteth into the ground, and which springeth and groweth up he knoweth not how. It is buried for a time in the earth, corrupts, and seems to die ; but then bursts its sepulchre, no man discerning the moment, and grows by undiscoverable increments to the ripeness of the harvest. It is not given to man in

all cases to trace out the distinct stages of the Divine dispensations; to count all the links of that golden chain, which, coming down from the throne of God, binds together and sets in motion the things on earth, and draws them irresistibly to their appointed end. There is nothing in the religion of the Jews, or at least in that which they profess, to disqualify them altogether for embracing the Gospel, difficult as it may be for them to see the truth, through that barrier of false opinion and unkindly feeling, which has grown up around them during the lapse of ages, partly by reason of their own isolation from the great family of mankind, partly through the intolerance and persecuting spirit of erring nominal Christianity, which for so long a period sought after rather to convict them as malefactors, than to reclaim them as lost sheep, strayed from the fold of God.

A great proportion of the early converts to Christ were Jews; and although their conversion took place in an age, when miracles still attested the authority of those who preached the new religion, all of them were not eye-witnesses of those miracles: some surely believed the report of others, or were convinced by those who reasoned with them out of the Scriptures, and proved that Jesus was the Christ. Such appears to have been the case with Apollos, and with the Jews in Achaia, whom he brought to an acknowledgment of the truth as it is in Jesus. Their case was parallel with that of the Jews in after ages; their case is parallel with that of the Jews of our own days; but the difficulty of removing the blindness from their eyes, and the evil from their hearts, has been increased by the long continuance of their nation in unbelief, and by the deteriorated and divided condition of the Church, one of the most obvious and plausible grounds of objection to the Divine authority of its Founder. But it cannot be maintained that this blindness is universally judicial and incurable. One single instance of even double conversion to the truth as it is in Jesus, is sufficient to disprove such an assumption. And, therefore, the undertaking of that work upon a larger scale, difficult though it may be, is clearly not hopeless. Even so at this present time, also, there is a remnant according to the election of grace. It is, then, with the remnant shut up as in an ark, in the eternal and gracious purpose of Jehovah, that we have to do; and apart from which, we have no concern with the Jews, although we regard the ultimate gathering of the Jewish people as a matter of assured expectancy, and against which no adverse powers can prevail,—while this is the case, there is no doubt, that our concern for the remnant brings us in contact with the Jews as a body, wheresoever we obtain access to them. Towards them must the apparatus of evangelization be directed in all its force, and on them must the energetic operation of the Holy Spirit be invoked. Before them must the inspired word of prophecy be unfolded. To them must Jesus of Nazareth be set forth as God incarnate, crucified, risen, and exalted, to give repentance unto Israel, as a prince and a Saviour, and the forgiveness of sins; this we are bound to tell to every Jew, whether he be according to the sovereign purpose of God of the remnant, or given over to judicial blindness. Thus Christianity should be recommended to the Jew by its characteristic results of meekness and charity. But not only by its results; that its evidences should be urged upon them, and its doctrines explained and vindicated, is so obviously a part of the process of conversion, that I need only allude to it. But it is not solely by the display of evidence, and the exhibition of doctrine, that the truth of the Gospel is to be pressed upon their acceptance, nor is it solely by the lives and conduct of Christianity, realizing those doctrines and recommending them to the consciences of men; but it is by the faithful employment of that agency, which the Divine Author of Christianity has especially appointed for its maintenance and diffusion. The Gospel must be preached to the Jews by the Church; it must be seen in all its outward beauty of holiness, as well as in the graces of its particular members, in the sacred order of its ministry, in the impressive regularity of its sanctuary services, in that external uniformity of devotion which bespeaks and maintains an inward principle of unity in all those features of its divinely appointed economy, of which the ordinances and ceremonies of the Levitical Church were the types and foreshadowings.

But while thus addressing ourselves to the Jews as a body, it is needful that we restrict our expectations of success to the limitation implied in the term remnant. If, in the Apostle's time, the remnant only obtained the grace which was needed, and the rest were blinded, doubtless it will be so to the end. Would that we might see in our day, the whole church of Christ in America directed and

influenced towards this weighty matter of responsibility; that she might behold the Jew in his true Scriptural position, both as to the present and as to the future; for surely the Church herself would gather strength and spiritual prosperity in proportion; for the Word is an unchangeable one, which hath declared that they are beloved for their fathers' sakes, and that the gifts and calling of God are without repentance. But alas! Christianity and the Church slumber in regard to the Jews, and they who pray for them are the few, whose eyes have been spiritually opened to the vision of the latter-day glory.

The view taken by our Lord himself of the position of the remnant in the present evangelic economy, may be easily learned from a consideration of his brief but pointed directions given to his followers immediately before his ascension, coupled with his own earnest preaching to the Jews, "beginning at Jerusalem," and doubtless because there was a remnant which was to be gathered at that day. Indeed, all the first provisions, made for preaching the Gospel, seemed directly pointed at the Jews in the first instance; for doubtless the Jew stood nearest of all to the fountain head of life, opened in the Jewish flesh of the God-man Mediator, Jesus Christ.

That the first preachers viewed the remnant in the like position, does not admit of the smallest doubt, and vast was the gathering from all quarters, of those at Jerusalem, among whom the apostles opened their commission, and as they gazed on their living faces, they could not tell on whom the election rested; but they preached Christ crucified and risen, as the only Mediator between God and man, to Jews as Jews, and therefore with a spirit-taught assurance, that among those masses the Gospel was proposed to take effect, which it did.

This is peculiarly striking in the case of St. Paul, as the Apostle to the Gentiles, and the inference to be drawn from it is convincingly clear. If Paul going at once to the Gentiles could have been justifiable in any one, it would have been in him. But though he had been especially called the Apostle of the Gentiles, and intrusted by the Lord of glory himself with the Gospel of the uncircumcised, he did not understand his mission as superseding the already established duty of preaching first to the Jews; on this very point it is most instructive: first at Damascus, immediately after his conversion, we find him in the synagogues, preaching to the Jews that Christ is the Son of God; at Antioch, in Pisidia, at Thessalonica, at Ephesus, at Corinth, he entered the synagogues, and reasoned with the Jews, from Moses, and the Prophets, and the Psalms, proving Christ to be the promised Messiah; and, in his Epistle to the Romans, speaking generally of the Gospel of Christ, he says, "It is the power of God unto salvation, to every one that believeth, to the Jew first, and also to the Greek." Paul distinguished between the mass, as such, and the elect, from among them who were to be called as the three thousand on the day of Pentecost, and as Paul himself was when in the way to Damascus. The number of converted Jews, in the apostolic age, is generally estimated far too low, because they are so much grouped together that their individual members do not attract our notice, but the attentive reader of the New Testament will be astonished if he duly consider the actual numerical result. Paul, on his last visit to Jerusalem, was told (Acts 21: 20), Thou seest, brother, how many tens of thousands of Jews believe (Posai Muriades). The Rev. Dr. Ewald, at a recent meeting in London, on behalf of the conversion of the Jews, declared it was only about fifty years since Christians commenced sowing the seed of the Word of God among the Jews, and the result is that thousands and tens of thousands of the sons of Israel now acknowledge Jesus Christ as their Lord and Saviour. Even so, at this present time also, there is a remnant according to the election of grace.

From a communication by the Rev. Mr. Goodell, of Constantinople, it appears that the Jews, in the metropolis of the Turkish empire, are agitated by an unusual spirit of religious inquiry. Ten thousand Jews, in that metropolis, are convinced of the Messiahship of Jesus Christ. The present awakened state of the Jewish mind in America also offers great advantages for the circulation among them of the whole Scriptures, books, and appropriate tracts, there is such a remarkable and growing disposition among the Jews to inquire diligently into the doctrines of Jesus Christ and his salvation, and they listen to the expositions and arguments with intense and unabated interest. Brief and pithy tracts, containing the argument from prophecy of the Messiahship of Jesus, narratives of remarkable conversions among the Jews, and luminous and affectionate appeals

to their understandings and their hearts, would tell at this time with unwonted power upon the obstinacy of their unbelief. With suitable means, we should secure and be sure of acting with pre-eminent effect in this department.

It is also desirable that a certain amount of money should be appropriated for this department of missionary labor, so as to enable the missionary to minister to the wants of poor and distressed Jews, as shall tend to convince them of the sincerity of our desires for their good. The bestowment of the smallest mite in these extreme cases, softens the heart, and opens the heart, when arguments fail. The demonstrations of charity pave the way for the access of truth.

We wish also to state, upon the authority of the last census of the United States, that seven hundred thousand Jews are the residents scattered throughout the States, and with the exception only of three missionaries, Christian Jews employed among them, we have no knowledge of any other having entered this extensive field. And shall the Reformed Presbyterian Church of America permit these children of the Most High to continue in their degradation and shame? Shall the outcast and wanderer from his father's home be never assisted in his return? Shall the strong delusion which has covered the eyes of all Christendom from beholding their pitiful estate, never be removed? Is there no balm, no spell to do away with the judicial infatuation which the Lord has thus suffered to encompass the Church in time past? Yes, brethren, the day of this deliverance has dawned. The feet of those who bring good tidings, this peace and salvation to Israel, are already seen upon the hills; and I am sure that it will be gratifying to the Board of Foreign Missions of the Reformed Presbyterian Church, to hear of what God has wrought during the year just about ending, during which time your missionary has been enabled to visit among the lost sheep of the house of Israel, in a number of our cities, and has not only found access, but an unusual access; and the Gospel of the Son of God has been extensively declared among all classes and ranks. These labors have silently and progressively broken down old prejudices, and convinced them that the spirit of the Gospel is that of their ancient Scriptures, and the religion of Christianity is that of Abraham, Moses, and the Prophets. This, then, is real progress in this interesting work.

Your missionary has prevailed, from time to time, upon Jews of both sexes to attend upon the public ministrations in the Church. They have produced the conviction, in many minds, that they are sinners and need a Mediator, and some have acknowledged Jesus as this Mediator and Saviour. Thus, at the last communion in the first Reformed Presbyterian Church, Philadelphia (Rev. T. W. J. Wylie's) as the result of your missionary's efforts through grace, an Israelite was publicly baptized, and, for the first time, came to his Lord's table, and commemorated his dying love, rejoicing in his Saviour in hope of everlasting life; and we anticipate shortly to see his wife take the same course, as she has expressed herself to your missionary. A young Israelite, during last summer, stayed at my house for a week, he being then in bad health, during which time I instructed him faithfully in the doctrines of Christ. He attended public preaching in the Fourth Reformed Presbyterian Church, on which occasion I preached from Isaiah 9: 6, 7. On account of his delicate state of health, shortly after he went to New Orleans, and in a few days since I received a letter that on the 8th instant he departed this life, and I have no doubt in Christ, and is now with Christ. I have, ever since his stay at my house, made it a subject of ardent prayer for the manifestation of Christ to his soul.

Another Israelite, of the age of 70, with whom I have had many conversations, professes faith in Christ, but, being dependent for his living upon the Jews, he has not the moral courage of making a public profession.

One entire family of Jews in Brooklyn, N. Y., formerly residents of Philadelphia, in whose house I resided for nearly two months, with my family, as boarders, and one of their sons, now an eminent physician in Philadelphia, who was publicly baptized, and brought them knowledge of Christ, through my instrumentality, in 1850, have last autumn also made a public profession of their faith in Christ. Labor by your missionary performed seven years ago in this family has at last been blessed like bread cast upon the waters. Then, too, my residence has become the resort for many Israelites of all ages, who come to be instructed in the religion of Jesus, and to have arguments with your missionary. They come to receive a Bible and a Testament, a book and a tract, and it is es-

pecially gratifying that the present general interest of religion has not been without the best and most salutary effects upon their souls. They have accompanied me to Jayne's Hall, and other places of special means of God's influence. And I am now greatly distressed on account of two most respectable, honest, and open-hearted inquirers, and deeply convicted souls, not only desiring to make a public profession of Christ, but they offer themselves as candidates for college and seminary training, to become ambassadors for Christ to their brethren; but being unable to secure this for them, I have made it a subject of prayer to Almighty God.

Besides this family in Brooklyn, in New York there is a revival among the Jews, and whole families have been brought into the fold of Christ.

The number of copies of the Holy Scriptures disseminated among the Israelites since last June up to this time, in six languages, is,	-	-	-	-	-	-	169
Tracts in four languages, pages,	-	-	-	-	-	-	8000
Books in English and German,	-	-	-	-	-	-	9

In view of the progress and success which the Lord Jesus has given in this his cause, we have great reason for thankfulness for the Divine blessing upon this work.

Thus, then, without seeking further indications, we have enough to assure us that, in the estimation of apostolic mind, the remnant, according to the election of grace, has a position under the present economy of grace, as definite as the elect to be gathered in by the preaching of the everlasting Gospel from the various Gentile nations; and such, then, is the position in which we are now to behold them.

And, as surely as the Church of the first-born, that spiritually living body of which Christ God manifested in the flesh, not only in flesh, but God manifested in Jewish flesh, is the eternally exalted head, shall be evolved out of the corruptions of sin and desolations of death, so surely shall the dry bones of the open valley, responding to the trumpet call of evangelic prophecy, receive the new breath and being of a spiritual life, and live, and stand upon their feet, an exceeding great army; and, entering into the compact of grace, which hitherto as a nation they have rejected, they then will take their stand in the white garments of a common salvation, in which Jew and Gentile shall alike rejoice.

Finally, it would appear to me that God is now addressing the Christian Church in the language of the prophet: "Go through, go through the gates, prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people."

Brethren, let us strengthen ourselves for this holy work, by looking steadfastly and believingly on the Word of God.

The promise at this hour is fulfilling, for they that were ready to perish, even the outcast of mercy, "the children of mercy, the children of Israel, are being gathered one by one." (Isaiah 27 : 12, 13.) "They are not cast away." (Rom. 11 : 1.) "Even so, at this present time also, there is a remnant according to the election of grace." (Rom. 11 : 5.)

Respectfully submitted,

S. BONHOMME.

PHILADELPHIA, April 30th, 1858.

K.

THE REPORT OF THE COMMITTEE ON THE SIGNS OF THE TIMES.

Great events have been crowded upon each other during the past year, judgment and mercy have been combined, in the dispensations of God's providence, for the destruction of Satan's kingdom, and the advancement of the kingdom of Christ the Lord. A due consideration of the Signs of the Times requires us to recognize both the goodness and the severity of God.

The bountiful harvest with which we were favored, was doubtless the means of mitigating the distress of thousands of working men, deprived of their usual means of purchasing provisions by the overthrow of many manufacturing houses

in the great commercial earthquake of the winter, and of preserving our cities from all the horrors of riots, mob law, and anarchy, which must have ensued, had the high prices of former years placed the necessities of life beyond the reach of multitudes of starving men. Let us not, amidst the multitude of more recent favors, be forgetful of this gracious benefit bestowed upon us.

Whilst we were rejoicing over our harvest mercies, a black cloud was gathering over our brethren in India. Its native armies, instigated by an inborn hatred of British rule, encouraged by a false prophecy that the dominion of Britain should last but a century from its establishment, and armed and disciplined by the wealth and science of Europe, rose in rebellion against their officers, and put to the sword all Europeans within their reach, without respect to rank, or sex, or age, amidst circumstances of unparalleled perfidy and cruelty. The torrent swept over the provinces of Lahore, Delhi, Rohilcund, Agra, Oude, Allahabad, Bahar, and Bengal—the whole extent of the vast and populous valley of the Ganges and its branches—sweeping away forts and garrisons; dissolving the awe of British rule, and the bonds of government, which had restrained the wickedness of millions of selfish, sensual, and cruel heathens and Mohammedans, leaving mission stations in ruin, and scattering to the winds the feeble mission churches, in many instances pouring out the blood of faithful confessors and martyrs, both ministers and people, on the ruins of their churches, and threatening even Calcutta, the capital and stronghold of British power. In the flush of their victory the heathen said, Where is now their God?

Most righteously might He have dealt with them as they had dealt with Him. The ruling powers of India had again and again expressed their determination to treat the holy, just, and merciful religion of the Lord Jesus, the intolerant and blood-stained creed of the false prophet, and the abominations of the idolatry of India, as alike worthy of their countenance and support. They had enforced heathenish laws, paid the stipends of the priests who officiated at the shrines of the idols, commanded their native troops and their Christian officers to assist in such worship, and dismissed from their employment any one who turned from these idolatries to worship the living God. By this judgment they have been made to taste the tender mercies of those demons, whose favor they sought to gain. It was for the love of money that the rulers of India denied the supreme authority of the Lord Jesus Christ, honored the priests of Mohammed and Brahma, profaned the holy Sabbath on their public roads and canals, and compelled thousands of their miserable subjects to toil in the production of a poisonous drug, designed to destroy the fortunes and the lives of the unoffending millions of China; still hoping to deceive Almighty God, and avert the strokes of His justice by calling themselves Christians, and going through a form of worship in his church. But God will not be mocked. It was on a Sabbath day, and while they were engaged in this worship of God, that these very Mohammedans and Brahmans, in whom they trusted, gave their houses to the flames, watered with their blood the opium districts, and scattered to the winds the treasures for which they had sold their honor, their religion, and the prosperity of India. Even the most careless have been compelled to recognize here the hand of a sin-avenging God. The conscience of the British nation has been aroused to an acknowledgment of the rights of God over the nations; and it is to be hoped that the severity of the judgment may prove effectual for the removal of the sins by which it was provoked.

The remarkable preservation of those beloved missionary brethren, sent out by this Synod, and of their families and churches, in the midst of these horrors, and the safety of our mission stations, amidst the general devastation, demand special acknowledgments from us as a Church, and invite and encourage us to renewed exertions for the establishment of the kingdom of Christ in India. It is evidently His design to allow further opportunity for the offer of salvation to that idolatrous country. By repeated and remarkable interpositions He frustrated the plots of the heathen for the betrayal and capture of the chief city, Calcutta. He raised up valiant, wise, and godly men, to lead the little armies of the Christian kingdom to victory over overwhelming numbers, and restored the dominion to those who, however unworthy of it, bear the name of Christ. And doubtless He will continue to overturn all his enemies, until the saints of the Most High shall possess the dominion over all the earth.

China, the greatest heathen power on earth, rotten to the core of society, and

shattered by intestine convulsions, is now in process of political dissolution, while her perishing millions await the end of life. Ethiopia's teeming multitudes stretch out their hands to God, and welcome his ambassadors to their fertile plains. The Word of the Lord has now free course among the families, schools, and market-places of the various nations of the Turkish empire. The broadcast earth sympathizes with the downtrodden people of Italy; and the volcano and the earthquake have given the usual omens of the upheaval and overthrow of the towers and mountains of despotism, typifying the day when Babylon shall fall to rise no more.

In every part of Europe the Gospel of salvation is gaining victories. The chilling infidelity of Sweden and Denmark is melting before the rays of the Sun of Righteousness, and the right of Christ's people to meet for prayer has been publicly recognized by the governments of those countries. The bestowal of personal liberty on the serfs of the Russian Empire, has removed one of the greatest obstacles to the establishment of the Kingdom of righteousness there. The skeletons of dead churches in France and Germany are coming together; and in many places the reviving breath of the Holy Spirit has entered into them, and engaged them in active efforts for the extension of the Kingdom of God. In Great Britain the Lord has raised up preachers of unwonted power to exhort the godless multitude to repent and enter into the kingdom of heaven. The churches there, threatened by atheism at home, and heathenism abroad, are going forth with increased vigor to the help of the Lord.

The remarkable outpouring of the spirit of grace and supplications, now in progress in our own land, will deserve from every branch of the Church the erection of a suitable Ebenezer, inscribed with full records of the mighty works of the Lord among us. In this report, we can only record the fact, that the Lord hath not dealt with us as a church according to our sins, but has graciously permitted us to share the blessings of revival influences. Some of our ministers, elders, and people have been awakened to unusual hungerings and thirstings after communion with God in meetings for prayer and conference, and have experienced the fulfilment of the promise, "ask, and ye shall receive." Prayer-meetings have been increased in numbers and frequency, and have been well attended and much enjoyed by God's people, and ungodly men who have frequented them have, in many instances, been led to know that God was among his people of a truth. The Lord has honored the preaching of the Gospel, by giving the power of the Spirit to accompany it to the conversion of many souls; and has glorified himself by the weakness of the agents he has employed in this work. Many backsliders have been aroused to a sense of their sin and danger, and brought back to Zion with weeping and supplications. The hearts of God's people have been greatly drawn out towards each other in brotherly love. Both in the lands of our fathers and in the provinces of British North America, hopeful efforts towards a spiritual reunion of the divided members of the Presbyterian family are now in progress. In our own land, two allied churches with whom this Synod has held frequent conference with a view to union, have by the good hand of the God of love and peace been happily united; thus affording us cause of thanksgiving to God, and great encouragement to pray and labor for the healing of all the breaches of Zion, and the speedy advent of the happy day when her watchmen shall lift up their voice and sing together, and see eye to eye when the Lord doth bring again Zion.

These, and many other mercies, call for acknowledgments of thanksgiving to the Author of every good and perfect gift. Your committee would therefore recommend, that Synod direct the fourth Thursday of November to be observed as a day of public thanksgiving, by all the congregations and societies under the care of Synod.

While acknowledging the goodness of God to us, we dare not forget how unworthy of such mercies we have proved ourselves. At no former period of the Church's history has the love of the world, and the all-absorbing passion of money-making, more boldly asserted their right to the thoughts and lives of professing Christians. In too many cases, Christian parents have unblushingly subordinated the worship of God to the service of mammon, and their sons have imitated their conduct, and declined their profession of a religion which they did not obey; while their daughters, even when patronizing the house of God by their presence, have too plainly declared by the levity of their conduct and the

luxury of their dress, that they have not yet learned the first duty of Christianity—to deny themselves, take up the cross, and follow Jesus.

Robbery of God prevails among church members. Many of God's stewards, to whom he has intrusted large quantities of his silver and his gold, refuse to employ them in his service. A greater number, in more moderate circumstances, forget to honor the Lord with the first-fruits of their increase; and satisfy themselves with laying on his altar the fragments for which convenience and fashion can find no use. And it is to be feared that there are few who conscientiously devote to the service of God that proportion of their income which the example of holy men, the obligations of Gospel love, and the necessities of this age demand. In consequence of this dishonesty, faithful ministers of Christ cannot obtain the necessaries of life. Students are discouraged from attempting to prepare themselves for a ministry so lightly esteemed by Christians—vacant congregations, year after year, mourn over their silent Sabbaths—populous cities in heathendom in vain stretch out their hands for the messengers of salvation—missionaries cry year after year for help, and none can be sent them—and thousands of our fellow-creatures die in their sins, and go unwarned and unprepared to the judgment seat—and all because Christians prefer to hoard or to spend money which is not theirs, but God's. Need we wonder that God should curse the blessings of such professors, and that the blighting influence of his displeasure should wither their family religion and their worldly business?

The calamitous reverses of the commercial world, affecting all classes of the community, were doubtless intended for the correction of the errors of all sorts of men. Especially and pointedly did they rebuke the supreme love of wealth, the furious haste to be rich, the dishonesties of trade, the Sabbath breaking, the ungodliness, and the pride, which distinguish the majority of the people of this land. But they are more particularly designed to teach God's people solemn lessons of the instability of all earthly possessions, and to prefigure the sudden and final destruction of all earthly hopes when the fashion of this world passeth away. The near approach of the kingdom of God, and of that indispensable purification which the visible Church must undergo ere she can enter into millennial glory, call loudly upon all professors to awake and examine themselves, whether they can abide the day of the Lord's coming, and stand when he appeareth. With the winnower's fan, and the refiner's fire, he will thoroughly purge his Church of all frivolous, covetous, proud, and sensual professors. The day of the world's judgment, is that also of the Church's trial; and judgment begins at the house of God.

Already the troops are mustered to the battle of the great day of God Almighty; the first attack has been made upon the outposts in India; and the Papal allies of Paganism and Mohammedanism have given most unmistakable utterances of their desire to see the cause of Protestant Christianity everywhere crushed to the earth. The man of sin has, with his accustomed ingenuity and perseverance, revived and strengthened his political influence in almost every court of Europe; and has pledged the kings of the earth to give him their power and strength. From the mountains of Armenia to the islands of Polynesia, the consuls of the Papal powers are his willing agents. The votes of his millions of slaves, in our own land, are steadily hurled against the rights of man; and in return, the slaveholder aids him in proscribing the reading of the Word of God, by the common people under their control, by laws which would be a disgrace even to Italy. With the infidel he makes common cause, in a combined attack upon the sacredness of the Sabbath, and the laws which secure its observance; and in several of our large cities with deplorable success. In each of our great cities the temples of his idolatrous worship attract their crowds of worshippers, stoled and mitred priests and veiled nuns parade the badges of their superstition in the streets, and build up their schools, convents, and nunneries, on a scale which proves their determination to reduce the nation to their sway.

The cruel wrongs of more than three millions of our countrymen, deprived of their liberty without any just cause; declared by the highest court in the land to be destitute of any rights which white men are bound to respect; prevented from contracting marriage, possessing property, or acquiring education; and forced by oppressive laws to live and die in lewdness, poverty, and ignorance,—rise with increasing clamor in the ear of Him who saves the children of the needy and breaks in pieces the oppressor. Yet they are daily treated with increasing scorn.

by their white brethren. The conscience of the community seems to be seared in regard to this sin. Churches deny that it is a sin. Ministers of the Gospel, who believe that it is criminal, are afraid to reprove it. National associations, for the promotion of the interests of vital godliness and sound morality through the press, refuse to utter one word of remonstrance against its worst abominations. Some of our ambassadors abroad, and many of our judges and legislators at home, are not afraid to prostitute the offices which they hold under the Governor of the nations, for the support of these outrages against His law. In terrible righteousness, men ordained to the ministry of the Word of God, have, in several churches, been given over to such strong delusions, that they have publicly proclaimed the thrice holy Jehovah as the Author and Patron of these iniquities. The vengeance-cloud already throws the shade of its desperate infatuation over the minds of the oppressors; and they are hastily throwing off the last rags of hypocrisy, and standing forth before the world, the naked and unblushing advocates of robbery, murder, piracy, and the African slave-trade.

The lower classes are not slow to imitate their rulers in casting off the restraints of the law of God. The annals of ungodliness, and the examples of dishonesty and violence, given in the halls of legislation, are too faithfully re-enacted in the saloons and in the streets. The dark cloud of returning intemperance overshadows the land. The voice of blasphemy waxes louder, and mingles its discord with the sound of God's worship even on the Sabbath day, and from the lips of childhood. The increased facilities for commerce and travelling afforded by railroads, have given opportunity for a large increase of Sabbath-breaking; and even professors of religion delude themselves with the hope of escaping the judgments of God by attending church themselves, while the engineers, brakemen, station-keepers, and conductors in their employment are forced to violate the law of God, for the love of gain. Over many of our railroads, immoral and obscene books, magazines, and newspapers are distributed through the land. The number of such corrupting publications annually sold is fourteen times greater than that of all the issues of the religious press.

Ominous of the near approach of the perilous times of the last days, is the startling revival, in a land of Gospel light, of the old heathenish doctrines of darkness, with all their ancient accompaniments,—hundreds of women professing to have familiar spirits, peeping and muttering from superior and inferior spheres—thousands of willing dupes ready to receive their oracles,—secret societies, with mysteries known only to the initiated; but parading in the face of Christendom the symbols of a putrid heathenism, identical with those carried in the processions of Ceres, Bacchus, and other demons worshipped by idolaters of old. Possessions, convulsions, and revelations of new doctrines, contrary to the Word of God,—supported by pretenders to philosophy, and alleged discoveries in science—all combining to deny the punishment of sin, efface the belief of mankind in a moral Governor of the world, and exalt man to the throne of the universe, as the highest manifestation of Deity.

Yet, with all these abominations growing up in the land, and laughing to scorn the feeble attempts of the Church to root them out, there is little deep and humbling conviction in the minds of Christians of the danger, the national danger, of such crimes; nor any united and earnest sighing and crying that the Lord would arise and plead his own cause, and rebuke these abounding iniquities. On the contrary, many bearing the name of Christ do not depart from these iniquities; and even organized Churches of Christ are chargeable with giving countenance and support to some of these heaven-provoking crimes. Nor in the public devotions of the people of God is there any such mourning, confession, and supplication for the almighty power and grace of God, to cast these mountains of guilt into the sea, as the urgency of the case demands. But a Laodicean self-sufficiency inspires, and a Pharisaical thanksgiving too often expresses their satisfaction with our present condition, and represses these humbling exercises and self-denying labors, to which the Word, and the Providence of God, call every Christian.

We dare not allege that we, as a Church, or as individuals, have done all that in us lay to remedy these evils; by warning and exhorting every man, by public and persevering testimony against them, and by the powerful protest of holy lives; or that we have wrestled in earnest, importunate, and believing prayer with God, for those influences of the Holy Spirit to convince the world of sin, and righteousness, and judgment, which alone can secure their removal. We cannot take our fellow-citizens to record that we are clear from the blood of all men. Nor,

should the Judge of the earth arise out of his place to punish the inhabitants of the earth for their iniquities, dare we plead that we deserve not to be punished. Rather would we confess that our knowledge of neglected duty should increase our stripes, and it is certain that our position exposes us to the first strokes of chastisement, when the command shall be given, "Begin at my sanctuary."

But seeing it is yet the day of the Lord's mercy, and that he is a God that pardoneth the iniquity of his people, your Committee recommend that on the second Thursday of February, all the congregations under the care of Synod, do meet for public or social worship, and by fasting and confession of sin, and turning therefrom unto God, entreat him to pardon the sins of this land, and of this Church; to avert those judgments which we have so justly deserved; and to pour out the converting influences of his holy Spirit, that the kingdom of our Lord Jesus Christ may speedily come over all the earth.

L.

LIST OF THE MINISTERS AND CONGREGATIONS,

Under the Care of the General Synod of the Reformed Presbyterian Church, in North America.

Northern Presbytery.

Name.	Correspondent.	Address.
First New York,	Rev. John N. McLeod, D.D.,	{ 87 West 20th St., New York. Church, 12th Street, west of 6th Avenue.
Second New York,	Rev. S. L. Finney,	{ 298 Broome Street, New York. Church, Mulberry, between Broome and Grand.
Duanesburgh,	Rev. Andrew Gifford Wylie,	Duanesburgh, New York.
Ryegate,	Rev. John Bole,	South Ryegate, Vermont.
Barnet,	Mr. Peter Buchanan,	West Barnet, Vermont.
First Brooklyn,	Rev. D. J. Patterson,	{ 264 Dean St., Brooklyn, N. Y. Church, Duffield Street near Myrtle Avenue.
Lisbon,	Rev. W. J. McDowell,	Lisbon Centre, New York.
Potsdam,	{ Rev. W. D. Silliman,	{ Madrid, St. Lawrence County, New York.
Second Lisbon,		
Amboy,	{ Mr. Hugh McKee,	{ Amboy Centre, Oswego Co., New York.
Redfield,		
Amherst,	{ Rev. Alexander Clarke,	Amherst, Nova Scotia.
Sackville,		
River Hebert,	Mr. James McAleese,	River Hebert, New Brunswick.
Nappan,	Mr. Joseph Coates,	Nappan, New Brunswick.
Chimoguee,	{ Rev. Alexander Robinson,	Chimoguee, New Brunswick.
Port Elgin,		
Goose River,	Rev. W. S. Darrah,	Goose River, Nova Scotia.
Goose River, 2d,	Mr. James Ferguson,	" " " "

Philadelphia Presbytery.

Philadelphia, 1st,	Rev. T. W. J. Wylie,	{ Church, Broad St. below Spruce. No. 2041 Chestnut Street, Philadelphia.
Ulster,	Rev. S. W. Crawford, D.D.,	Fayetteville, Franklin Co., Pa.
Milton,	Walter Pollock,	Ulster, Bradford Co., Pa.
Washingtonville,	Rev. W. T. Wylie,	Milton, Northumberland Co., Pa.
	Robert McCoy,	Washingtonville, Montour Co., Pa.
" 2d,	Rev. Wm. Sterrett,	{ No. 2131 Vine Street. Church, 22d above Vine Street, Philadelphia.

Name.	Correspondent.	Address.
Philadelphia, 3d,	Rev. Robert J. Black,	1406 Marshall above Master St. Church, corner of Hancock and Oxford Sts., Philadelphia.
" 4th,	Rev. Samuel P. Herron,	Care Geo. H. Stuart. Church, corner of Filbert and 18th Street, Philadelphia.
" 5th,	Rev. A. G. McAuley,	1446 Hanover Street.
	Rev. S. Bonhomme,	Church, on York Street, west of Frankford Road, Phila- delphia.
		1717 Addison St., Philadelphia.

Pittsburg Presbytery.

Fairview,	Rev. A. W. Black, D.D.,	Sewickleyville, Alleghany Co., Pa.
Darlington,	Rev. George Scott,	East Palestine, Ohio.
Austintown,	Mr. John R. Truesdale,	Orange, Mahoning Co., Ohio.
Ebenezer,	Mr. James Waddell,	Centretown, Mercer Co., Pa.
Shenango,	} Rev. John Nevin,	Adamsville, Crawford Co., Pa.
Cochranton,		Newcastle, Lawrence Co., Pa.
Newcastle,	} Mr. John N. Euer,	" " "
Neshannock,		" " "
Hermon,	} Rev. G. R. McMillan,	" " "
Madison,		" " "
Deer Creek,	Mr. James S. Brown,	Madison, Westmoreland Co., Pa.
Mount Pleasant,	Mr. John Black,	Harmersville, Alleghany Co., Pa.
Union,	Rev. T. C. Guthrie, D.D.,	Ogle P. O., Butler Co., Pa.
Pine Creek,	Mr. Samuel Boyd,	Breakneck, Butler Co., Pa.
	Mr. James Williams,	Bakerstown, Alleghany, Pa.
Pittsburg, 1st,	} Rev. John Douglas, D.D.,	Pittsburg, Pa.
" 2d,		Church, on Plum, east of Lib- erty Street.
	} Rev. Alex. M. Stewart,	Church, corner of Penn and Harrison Sts., Fifth Ward,
Alleghany,		Alleghany, Pa.
	} Rev. John McMillan,	Church, on Sandusky, below Ohio, Alleghany.
Harrisville,		Harrisville, Butler Co., Pa.
Pleasantville,	Mr. Hugh Graham,	Wirtzburg, Lawrence Co., Pa.
Bethel,	Mr. Robert Mehard,	Harrisville, Butler Co., Pa.
" No. 2.	Mr. John Hogg,	Bakertown, Pa.
	Mark Anderson,	

Ohio Presbytery.

East Tennessee,	Mr. John Eaken,	Cloyd's Creek, Blount Co., Tenn.
Richland,	Rev. W. P. Shaw,	Belle Centre, Logan Co., Ohio.
Utica,	Mr. William Alsdorf,	Utica, Logan Co., Ohio.
Beech Woods,	Rev. Gavin McMillan,	Morning Sun, Preble Co., Ohio.
Garrison,	Rev. Andrew Heron, D.D.,	Steel's P. O., Rush Co., Ind.
Church of the Cove- } nanters,	} Rev. Wm. Wilson, D.D.,	258 9th St., Cincinnati.
Cincinnati,		Church, 9th St. below John. Cincinnati.
Xenia,	Peter Gibson,	Church, George St. above Elm. Xenia, Ohio.
Cedarville,	Rev. J. A. Crawford,	Cedarville, Ohio.
"	Rev. Hugh McMillan, D.D.,	" "
	Rev. E. Cooper,	" "

Western Presbytery.

Eden,	Rev. Samuel Wylie,	Sparta, Randolph Co., Ill.
Concord,	Rev. Mich. Harshaw,	" " "
Unity & Hill Prairie,	Rev. N. K. Crow,	Narissa, St. Clair Co., Ill.
Grand Cote,	David Munford,	Coulterville, Randolph Co., Ill.

Name.	Correspondent.	Address.
Walnut Hill,	Rev. R. McCracken,	Rome, Jefferson Co., Ill.
Princeton,	Rev. John McMaster,	Princeton, Ind.
Salem,	Samuel W. Cunningham,	Salem, Marion Co., Ill.
Bloomington,	Rev. Theophilus A. Wylie,	Bloomington, Ind.
W. Tennessee,	Mr. Wm. Wyatt,	Fayetteville, Lincoln Co., Tenn.
	Rev. J. Alford.	

Saharanpur Presbytery.

North India,	Rev. J. R. Campbell, D.D.,	Saharanpur.
" "	Rev. John S. Woodside,	Dehra Doon.
" "	Rev. Joseph Caldwell,	Rhoorkee.
" "	Rev. William Calderwood,	Saharanpur.
" "	Rev. David Herron,	Dehra.

Chicago Presbytery.

Rock Prairie,	Rev. Andrew Walker,	Rock Prairie, Rock Co., Ill.
Dundee,	Rev. A. R. Gailey,	Dundee, Kane Co., Ill.
Elgin,	Rev. John McCorkell,	Elgin, Kane Co., Ill.
Washington,	Mr. Alex. McCormack,	" "
Chicago,	Rev. R. Patterson,	{ Chicago, Ill.
Thorn Grove,	Rev. John W. Morrison,	{ Church, cor. Clinton & Fulton.
Monmouth,	Rev. James S. Scott,	Bloom P. O., Cooke Co., Ill.
Mount Vernon,	Rev. M. McBride,	Monmouth, Ill.
Somonauk,	Isaac Kirkpatrick,	Marion, Linn Co., Iowa.
Fulton,	Mr. Wm. R. Gibson,	Freeland, De Kalb Co., Ill.
Washington,	Mr. Robert McConnell,	Andrew Jackson Co., Iowa.
	Rev. H. A. McKelvey,	Washington, Iowa.
		Mapleton, Blue Earth Co. Min- nesota Ter.

Total, June, 1858.

Ministers,	. . . . .	52
Congregations,	. . . . .	82
Stations (unorganized),	. . . . .	25
Probationers,	. . . . .	8
Students of Theology (reported),	. . . . .	15

LETTER TO THE PHILADELPHIA PRESBYTERY

OF THE REFORMED PRESBYTERIAN CHURCH, OF THE UNITED STATES
OF AMERICA.

DEHRA DOON, February 22d, 1858.

DEAR FATHERS AND BRETHREN:—By appointment of my brother missionaries, it devolves upon me to perform the pleasing duty of replying to your affectionate and most welcome communication of November 20th, 1857. I do this with the greater pleasure, because I feel assured I shall have your indulgence, if I fail to make a suitable response to the very feeling and heart-touching sentiments so elegantly expressed, in the letter of your Committee. The occasion that has called forth this warm expression of your sympathy and regard, it is true, is one of no ordinary character; but the manner in which you, in common with our brethren in every part

of Christendom, have met it, cannot fail to demonstrate to us, the strength of your brotherly affection, and to the world at large, the power of Christian unity, and the active vitality of our common faith, when roused by the suffering of brethren in even the remotest corner of our globe.

When the cloud of the Sepoy rebellion burst over Northern India, in May last, our prospects were dark indeed. The most sanguine amongst us could not but feel that our danger was imminent; help from man, there was none apparent, and we all felt that, except the Divine arm were stretched out for our deliverance, there was no hope. Our first and chiefest consultation, at that time, was the knowledge that our Saviour King occupied the throne of universal dominion, and that as we had come forth at his bidding, he could protect us from all personal danger, so long as he had work for us to do. We know that He was present in Hindustan, and that he was the moving power among the wheels of these wonderful and mysterious providences; for he himself had said, "Lo! I am with you always, even to the end of the world." These thoughts enabled us to look upon the rising storm with comparative calmness and patient fortitude; and we could not but feel that even if we were called to suffer in Christ's cause, such suffering would be not only tolerable, but glorious.

But there were other considerations present to our minds, in that dark period, and among the most prominent of these, was the thought that we had the prayers and sympathies of God's people enlisted on our behalf. Next to the consideration first referred to, this was the most consolatory. Well do I recollect, while spending sleepless, watchful nights, pacing the roof of my house, with my helpless wife and children asleep below, and all nature covered in her midnight mantle, how my thoughts ever reverted to your happy land, and the praying assemblies of the Church uniting in supplication on our behalf; and I often thought that, however unworthy we, your representatives, might be, yet, for the sake of those who sent us here, we might be spared.

I am sure I but speak the unanimous feeling of my brethren, when I say that such thoughts were ever present to all of us, and I know they often formed the subject, not merely of private reflection, but entered largely into our conversations. Of one thing we never felt doubtful, and that is, the effect these troubles would have upon the Church at home. We know that if every one of us should be cut off, you would not give up the work. We felt that from the blood of every martyred missionary would spring up a hundred to take his place, and that the final redemption of India, was as certain as if we should live to see it completed.

We were not surprised to find ourselves and our fellow-missionaries in general the subjects of unfavorable criticism. One man laid the whole disturbance at our door. Another declared that every missionary should be sent out of the country at once. A third "would *hang* every missionary in India." A fourth would stop all teaching and preaching. Some had one theory, and some

another, all equally hostile to our enterprise. It is astonishing that these theories were the very first to find expression in the general confusion. It was a time of no little anxiety to some—even experienced men; and some, though I am happy to say not in connection with our Mission, actually thought that their work was done, and that it would be advisable to retire from the country. It is now very different. Scarce a tongue in Hindustan is moved against us, and rarely indeed do we find a pen employed in the disparagement of our work. The malice of our calumniators has fallen back upon themselves; and, in the deep movements of Christian feeling that have since been elicited, the babbling of the ungodly has been hushed forever.

The period of our keenest anxiety was the first month after the mutiny broke out. After that, we became accustomed to our position, and were not so much disturbed by the reports that constantly reached us.

The human mind is so constituted that it readily adapts itself to circumstances of whatever kind these may be. Many of those who have lately been rescued from the beleaguered garrison of Lucknow have expressed a feeling of disappointment in being relieved from the excitement of the siege. So, to some extent, it was with us, we became used to dreadful reports, and, after a time, we could scarcely realize the possibility of danger to ourselves.

It was not long before we could hear the “still small voice” of Providence amidst the tumult, and see a mysterious hand directing the great movement. At first, we fully expected that the nation at large would join with the soldiers, and make common cause against the foreigners, and that this would be the case throughout *every part* of the land. Had this been the case, in all human probability, not a single European would have escaped. But, it was soon found that portions of the people remained loyal, and others were passive, waiting to see the result of the contest, and doubtless determined to cast in their lot with whichever party should eventually gain the day. Here, then, we could see the first direct interposition of God. The Punjaub remained tranquil, and the Sikhs loyal. Many of the native chiefs gave in their adherence to the British cause. The Rajah of Patiala, who is the most important native potentate in these parts, was found staunch. The Persian War was over, and the China War had not commenced. A large European force was on its way to Canton, which could be diverted to our assistance. The Madras and Bombay armies remained true, or hesitated to commit themselves, and lastly the mutineers and rebels were unable to produce one single leader of eminence and ability. Their plans were badly laid, and as miserably executed. They were lacking not only in skill but in courage; whereas, the English were not deficient in the former, and had the decided advantage in the latter. In every instance, Anglo-Saxon superiority shone conspicuous. The Asiatic is as cruel as he is cowardly and treacherous; whereas, the European is as brave as he is unsuspecting, generous, and confiding. All these and other circumstances

gradually came into view, and tended to allay fear, and reassure us regarding the future. For some months, the prospect was not encouraging, but gradually confidence was restored, and at length we began to feel that the crisis was past.

We now begin to look upon the rebellion as a thing of the past though at the time I write, the fiercest part of the great struggle is actually in progress. The largest European army ever concentrated in India now environs the capital of Oude, and death and destruction must speedily be the doom of that fated city.

It is not my province here to give a history of this awful war, nor shall I farther trouble you with a reference to events that swell the columns of every secular newspaper. I shall only farther wait to offer a remark or two, regarding the effect likely to be produced upon missions by the revolution now in progress here.

First, its effect on the Government. It is very evident that the prevailing opinion among Englishmen, at home and here, now is, that God has permitted these calamities as a chastisement for their indifference to the highest interests of the people, and their opposition to the spread of the Gospel in the land.

The East India Company considered that the very existence of their empire depended upon their ignoring the religion of Jesus: and strange to say they have found it to be the fact, though not as they intended. They are to be cast out as unworthy any longer to govern this people. Jesus, our King, has determined that a more Christian policy is to be introduced, and therefore he has rejected those who denied him, and they are cast out too upon the very plea on which they might with the greatest safety plead "not guilty."

The rejection of the Company's Government is the work purely of a higher than human power. If there were any one thing of which the Government of India were innocent, it was their desire to interfere with the religion of the natives; yet this is the charge brought against them, by the very men whose caste and idolatry they have so sedulously fostered. How strikingly is "*folly*" written upon all the past legislation of the Company on this subject. "If they had served their God as they served" Caste and Expediency, "they would not now have been forsaken of him." While I thus speak, I must in all fairness add, that so far as I could see, the Government of the East India Company has ever been far too good for the people. The laws of the Company have ever been most just and equitable to the people of the land, and their administration far in advance of all Asiatic deserts. The Company failed not in the general working of their system, but in their refusal to recognize in that system the claims of their Mediatorial King. It is utterly impossible that any system of polity can stand eventually, in which Christ is systematically ignored.

In the new order of things we look for improvement in this respect. We do not look for the attainments of "a Covenanted reformation," but we look for the recognition of our Christianity, as an important element in our future legislation, and we expect that Christianity will no longer be a ban of exclusion from all Government countenance and patronage.

While, therefore, we may not hope for everything we could desire, we may yet expect to see a vast improvement.

Secondly, the effect of the revolution on the people of the land.

It is in this we are chiefly interested, and here we believe will be the greatest change. I look upon the effects likely to result from the mutiny, as being most favorable to the spread of the Gospel. The greatest barrier to the propagation of our holy religion of late has been the haughty bearing of the Mohammedan population. Within the last few years their insolent behavior has been growing more and more intolerable, their presses have been pouring forth the vilest attacks upon our holy religion, and every principle of their wicked natures seemed to be roused into active opposition to the truth. This rebellion will, in all probability, be their last effort to stay the progress of the Gospel in India. They are completely broken and dispirited. Delhi, the city of their pride, is to be laid waste. Their great civil head is gone in the last of the Moguls, and there now remains no centre around which they can rally their shattered forces. Delhi was the great stronghold of the Soonees or Orthodox sect, the followers of Omar. Lucknow was the principal seat of the followers of Ali, or the sect called Shiahhs. These two sects embrace the whole Mohammedan population. With the fall and destruction of these two capital cities, the head of the two great communities of the "Faithful" is crushed, and my firm belief is that they will never recover from this blow. I look, therefore, upon the opposition to be hereafter experienced from Mohammedans, as likely to be much less virulent and effective than formerly.

As to the Hindoos, they are being severely punished in the calamities attendant on this war. Before the close of 1858, some hundreds of thousands of them shall have fallen by the sword and its accompaniments. They will have seen the two highest castes known in their system—the Bramin and the Khutree, the priest and the warrior tribes—beaten down by a handful of Christians; their temples and their idols will, in many places, have been despoiled and defaced, and they will have seen that their gods cannot save them. It is said that, at Lucknow, the natives believed that God was fighting against them; for they thought that the shot and shell they fired against the English, were sent back against themselves by supernatural agency. They will find out that Christians cannot only spare their enemies, but love them and labor for their welfare; and may we not expect that they will consider these things, and be influenced by them.

Again, there is, properly speaking, no compact organization amongst the Hindoos. They have little sympathy with each other; and one caste cares very little what becomes of all others. They will find too, that caste will be no longer encouraged. They will see men of the lowest preferred to men of the highest caste, and thus the considerations that have hitherto operated to keep them from thinking favorably of Christianity, will be almost entirely removed, and they will be more inclined to embrace it. Our great fear is, that multitudes of timeservers and hypocrites will now

flock into the Church and become a dead incubus upon her spirituality.

But all I have spoken of are human agencies, every one of which will doubtless be employed by the Head of the Church in the advancement of his kingdom in India. We must never forget, that the great agency to which we must look for success will be the direct operations of the Church, blessed and approved by the Holy Ghost. It is here I found my highest hopes. We look with no little confidence to a large reinforcement to our numbers from every evangelical church in Christendom. We hope to see, in a short time, ten laborers for every one now in the field. And above all, we look for an outpouring of the Spirit upon the heathen themselves. Surely the prayers of the churches during the past year have not ascended in vain. It has not been for nothing that the faith of God's people has been cast into this furnace. It is not in vain that our brethren at Futteghur and elsewhere, have shed their blood. No! the Master has a blessing that he is waiting to bestow, but it was necessary that he should prepare us for its reception. When we are prepared, that blessing will be given, and methinks I see already the first tokens of the coming good, the scattered droppings of the approaching shower. Would that we were ready to receive it as we ought. Why does it not come? It is not because the Saviour is unwilling to bestow it. It is not because of any defect in the Divine plan, or the failure of any condition dependent on Divine fulfilment; the cause is to be found in ourselves. We should see to it, that every barrier be speedily removed, and that we ourselves be prepared for the promised good. But I must conclude, but not without a public expression of our gratitude for the warm interest you have ever taken in ourselves and our work, and which the letter now before me proves to be undiminished by time and distance. Need I say that these kind feelings are reciprocated, however poor the recompense we can ever make for all your friendship for and sympathy with us; be assured these acts live in our hearts, and are inseparable from our most endeared recollections. With Christian love and fraternal regards from all my brother missionaries as well as myself, I remain, affectionately yours,

JOHN S. WOODSIDE.

AN HOUR WITH GOD!

(Reported for the Journal of Commerce, New York, 1856.)

ONE hour with thee, my God, when daylight breaks
 Over a world thy guardian care has kept;
 When the fresh soul from soothing slumber wakes,
 To praise the love that watched me while I slept.
 When with new strength my blood is bounding free,
 The first, best, sweetest hour, I'll give to thee.

One hour with thee, when busy day begins
 Her never-ceasing round of bustling care,

When I must meet with toil and pain and sins,
 And through them all thy cross again must bear;
 O then, to arm me for the strife, to be
 Faithful to death, I'll kneel an hour to thee!

One hour with thee, when rides the glorious sun
 High in mid-heaven, and panting Nature feels
 Lifeless and overpowered, and man has done
 For one short hour with urging life's swift wheels.
 In that deep pause my soul from care shall flee,
 To make that hour of rest, one hour with thee.

One hour with thee, when saddened twilight flings
 Her soothing charm o'er lawn, and vale, and grove;
 When there breathes up from all created things,
 The sweet, entrilling sense of thy deep love.
 And when its softening power descends on me,
 My swelling heart shall spend an hour with thee.

One hour with thee, my God, when softly night
 Climbs the high heaven with solemn step and slow;
 When thy sweet stars, unutterably bright,
 Are telling forth thy praise to men below;
 O then, while far from earth my thoughts would flee,
 I'll spend in prayer one joyful hour with thee!

Editorial.

THE LATE MEETING OF SYNOD.

"BEHOLD, how good and how pleasant it is for brethren to dwell together in unity." In few public assemblies has the above principle been more fully carried out than in the late meeting of Synod. The Church has, in the present number of the Banner, the acts of Synod, and it will be seen that some important steps were taken for the advancement of the interests of the Redeemer's kingdom as intrusted to our care. The subject of Domestic Missions occupied a goodly share of the time and attention of Synod, and the Rev. H. A. McKelvey was appointed to labor, for the current year, in the Territory of Minnesota. We have a promise from him of occasional reports for the Banner, and we hope to present to our readers the doings of God, through our instrumentality, in the "far West." The Theological Seminary has been resuscitated, and Rev. Drs. McLeod and Black elected Professors. Both these gentlemen signified their acceptance of their respective Professorates, and will enter publicly on the work at the proper time. There was great unanimity in the resuscitation of the Seminary. The trustees were directed, if possible, to complete the endowment, and thus have the Seminary on a permanent footing. The Board of Education is flourishing, and hopes soon to be able to send a large number of young men to the Seminary. The Foreign Mis-

sion is prosperous, and has largely the sympathy, the prayers, and the contributions of the Church. On the subject of Union, it might be said little was done. It is evident, as a Church, we are not prepared for any immediate dissolution of our present organization. On the majority report of the Special Committee, there would undoubtedly have been a very large vote, had it been taken in Synod. But even with this assurance, there was no desire to press it. The substitute was passed with much unanimity, with the exception of the few whose names are attached to the Protest, &c. Altogether, the meeting (though smaller than usual, on account of the distance), was a pleasant, and we hope a useful one. The reports of the state of religion were favorable, and many evidences were apparent that God was in our midst. Let us not cease to "pray for the peace of Jerusalem."

REV. T. W. J. WYLIE IN EUROPE.

PREVIOUS to the departure of the Eastern members to Synod, Mr. Wylie was constrained, through continued ill-health, and by the advice of physicians, to spend the summer in Europe. At the farewell meeting held in his Church, a few evenings previous to his departure, the exercises were of a most interesting kind. His present state of health, in leaving, called forth much feeling; and every member present seemed to realize it. We have heard of his arrival at Liverpool, and departure for Wales. He had improved on the passage. We hope the sea-voyage and the time of his sojourn abroad may be blessed to the confirmation of health.

DEPARTURE OF DR. DOUGLASS TO EUROPE.

A FEW days since, Rev. Dr. Douglass passed through this city, on his way, to take the steamer from New York to England. He goes to visit his friends, and spend also some time on the Continent. He purposes being absent about three months.

LICENSURE OF MR. H. G. FINNEY.

AT a recent meeting of the Philadelphia Presbytery, after the delivery of the usual pieces of trial and examination, cordially sustained by Presbytery, Mr. Finney was licensed to preach the Gospel. He is already actively engaged in supplying one of our vacancies.

THE PRESENT NUMBER.

FROM the amount of matter in the "Minutes," we issue, this time, a double number. Other matter is on hand, which will duly appear in the regular succeeding numbers.

DEATH OF ISSACHAR.

WE have just heard of the death, by drowning, of Issachar, one of the Scripture-readers at Saharanpur. We have not the particulars, but hope to be able to present them in our next.

THE UNION OF THE ASSOCIATE AND ASSOCIATE REFORMED CHURCHES.

OUR readers, generally through the religious press, or otherwise, are aware that a union has been consummated between the above-named churches, on the basis which has been before them for some time. This act took place at Pittsburg, at the recent meeting of the Synods. The members of the respective Synods met and walked together to the City Hall, where, after addresses by the Rev. Drs. Rodgers and Pressly, and Rev. Messrs. Smart and Prestley, on motion of Rev. Dr. Pressly, the Union was formally constituted by Dr. McLaren (Moderator) extending the right hand of fellowship, in the name of the Associate Reformed Synod, to Dr. Cooper (Moderator), who replied in the name of the Associate Synod. The United Synod was then constituted with prayer, by Rev. Dr. McLaren. Rev. Dr. Pressly, of the Associate Reformed Church, was appointed Moderator of the first Synod of the United Presbyterian Church. And Rev. Dr. Wilson was chosen Clerk.

The following are the resolutions on Union as they passed finally:

RESOLUTIONS ON UNION.

Whereas, it is understood that the Testimony submitted to the General Synod of the Associate Reformed Church, by the Associate Synod, was proposed and accepted as a term of communion, on the adoption of which the union of the two churches is to be consummated.

And whereas, it is agreed between the two churches that the forbearance in love which is required by the law of God, be exercised toward any brethren who may not be able fully to subscribe to the standards of the United Church, while they do not determinedly oppose them, but follow the things which make for peace, and things wherewith one may edify another.

Resolved, 1st. That these churches, when united, shall be called the "United Presbyterian Church of North America."

Resolved, 2d. That the respective Presbyteries of these churches shall remain as presently constituted until otherwise ordered, as convenience shall suggest.

Resolved, 3d. That the supreme court of this Church shall be a General Assembly, to meet annually, to be composed of delegates from the respective Presbyteries, the number of delegates to be according to the proportion of the members constituting each Presbytery, as now fixed by the rules of the Associate Reformed Church, until a change shall be found expedient.

Resolved, 4th. That there shall be subordinate Synods, and these shall be the same as those now existing in the Associate Reformed Church, to which Synods the different Presbyteries in the Associate Church shall attach themselves for the present, according to their location, provided that the separate Synods and Presbyteries of the said Associate Reformed and Associate Churches shall also continue as at present constituted, until otherwise directed.

Resolved, 5th. That the General and Subordinate Synods shall be regulated according to the rules presently in force in the Associate Reformed Church, until the United Church shall see fit to alter such rules.

Resolved, 6th. That the different Boards and Institutions of the respective churches shall not be affected by this union, but shall have control of their funds, and retain all their corporate or other rights and privileges, until the interests of the church shall require a change.

Resolved, 7th. That these and other regulations found necessary, being agreed upon by the respective Synods at the present meeting in the city of Alleghany, the two Synods shall meet at such a place as shall mutually be agreed upon, and after addresses by Dr. Rodgers, Dr. Pressly, Rev. Mr. Smart, and Rev. Mr. Prestley, be constituted with prayer by the senior Moderator, after which a Moderator and Clerk shall be chosen by the United Church.

NOTICES OF NEW PUBLICATIONS.

AN EXPOSITION OF THE EPISTLE OF PAUL TO THE COLOSSIANS. By the Rev. JEAN DAILLÉ, Minister of the French Reformed Church at Charenton, A.D. 1639. Translated from the French by F. S. Revised and corrected by the Rev. James Sherman, Minister of Surrey Chapel, London. Philadelphia: Presbyterian Board of Publication, 821 Chestnut St. 8vo. pp. 698. With a General Index.

THE works already presented to the Christian public through the Board of Publication, of the learned and pious Daillé, have been received with great favor. The book before us will no doubt receive an equal, if not a larger amount of favor. It will be found an invaluable aid to the expounder of Scripture. It is replete with rich thought, expressed in chaste and appropriate language, and throughout breathes the pure spirit of the Gospel. It is a valuable contribution to the minister's library.

THE DIVINE LIFE. A Book of Facts and Histories. By Rev. JOHN KENNEDY, M.A., F.R.G.S. Philadelphia: Presbyterian Board of Publication, 821 Chestnut St. 12mo. pp. 354. With an Index. Price 65 cents.

Truly a valuable contribution to religious literature. In presenting the choice incidents in the lives of over sixty of the distinguished of Christ's followers, among whom are Baxter, Bilney, Bunyan, Cecil, Chalmers, Doddridge, Fuller, Gurney, Hewitson, Judson, Latimer, Newton, we have discussed the "nature," "origination," "providential occasions," and "true means," of the Divine Life. The Board has recently presented to the public few works that will prove more profitable to the Christian than the one before us. We augur for it a large circulation.

PICTURES OF TRUTH. Portrayed in pleasing colors. Compiled for the Board of Publication. 18mo. pp. 264. Price 30 and 35 cents.

GRAINS OF GOLD. Suited to enrich youthful minds. Compiled for the Board of Publication. 18mo. pp. 260. Price 30 and 35 cents.

As announced in the title-page, these are compilations made for the Board; containing many choice selections from religious literature. They are good Sabbath-school books.

LITTLE BOB TRUE, THE DRIVER BOY. By the Author of Stories on the Petitions of the Lord's Prayer. Published by the Board of Publication. 18mo. pp. 252. Price 30 and 35 cents. With Engravings.

There is no position so humble, in which the Christian is excluded from ministering to the spiritual wants of man. This is admirably illustrated in the little book before us, containing the life of an orphan boy, a canal-driver. It is profitable reading for boys.

THE STEPHENSON FAMILY: or Lessons on the Beatitudes. Written for the Board of Publication. 18mo. pp. 144. Price 20 and 25 cents.

The conversational mode of instruction is a good one, and were Christian parents to attend to it more conscientiously, many houses would wear a different aspect. "The Stephenson Family" presents a model for parents and Christian households. And we hope it may influence many to "go and do likewise."

THE GREAT REFORMER: or Sketches of the Life of Luther. By the Author of the "Claremont Tales." 18mo. pp. 117. Price 20 and 25 cents.

A book for youth and the Sabbath-school; and well adapted for this object.

NOT A MOMENT TO SPARE. By S. C. 18mo. pp. 104. Price 15 and 20 cents.

ONLY BELIEVE: or the Sure Way of Peace. By Rev. ALFRED HAMILTON, D.D. 18mo. pp. 50. Price 15 cents.

THE HIGHLAND GLEN: or Plenty and Famine. Founded on Facts. By MATILDA WRENCH. 18mo. pp. 54. Price 15 cents.

The above are all published by the Board of Publication, 821 Chestnut Street, Philadelphia.

OBITUARY.

DIED, in Philadelphia, May 10th, 1858, Miss Sarah Ann Wood, only daughter of Mrs. Margaret Wood, in the twentieth year of her age.

The subject of this brief memoir was well known to the writer, who, in common with many friends, laments her early death. It is fitting that this tribute be paid to her memory.

Possessed of attractive qualities, social and moral, our deceased friend was the object of universal respect and esteem. She was an affectionate sister, a loving daughter, the companion and solace of her widowed mother, and a sincere and confiding friend. We mourn, in her removal, one of amiable disposition, who was modest and unassuming, and inclined rather to shun than to attract notice. Her nature was, indeed, gentle and retiring, and in marked

excellence she possessed "the ornament of a meek and quiet spirit, which, in the sight of God, is of so great price." "He gives grace to the humble, dwells with the meek and lowly, and enriches, with his blessing, 'the poor in spirit.'" She was too, peculiarly of tender conscience, and lived in the fear of the Lord, under an abiding sense of her accountability to God, and with a wise reference to that awfully solemn and important truth enunciated in the Scripture, "we must all appear before the Judgment-seat of Christ."

The mind of her of whom we write, was religiously cultivated, and richly stored with Bible truth, and her soul experienced its sanctifying power and influence. As a means of religious improvement, she loved wisely and well, social intercourse with Christian friends, the privileges of the sanctuary, the exposition and preaching of the word of God. Her heart seemed to be much in the interesting exercises of the Bible-class, where, familiarly and without reserve, the sacred Scriptures are opened up, and what, through imperfection, is undiscernible therein, is made clear.

Her interest in the Sabbath-school was real, and continued with unabated vigor; and her brethren of its association, impressed with their loss, attended the funeral in a body, as a mark of respect; and entered upon their records resolutions of Christian sympathy and condolence.

She had early made profession of her faith by uniting with the Third Reformed Presbyterian Church, Philadelphia, under the pastoral care of the Rev. R. J. Black; in which congregation she continued till her death. She gave evidence that in taking this important step, she was actuated by the purest motives. She consistently walked with God an humble, intelligent, and confiding Christian, and earnestly strove, in all things, to adorn the doctrines of God our Saviour, by a life and conversation becoming the Gospel. For her to live was Christ, and for her to die was gain. "To depart was to be with Christ, which is far better."

It was distinctly seen how the comforting and sustaining grace of Christ was given in the dying hour. She had borne, with patience and resignation, fifteen weeks of severe illness; and the same faith that supported during this protracted sickness, continued to cheer and animate to the last. With the utmost composure she contemplated the approach of death, and was literally delivered from the fear of it. "His right hand and his holy arm had gotten Him the victory." Realizing that her end was come, she made solemn disposition of her soul, by commending it to her loving Saviour, and then, without a struggle, fell asleep in Him. She has gone to her reward, and is from henceforth blessed. Her aged mother, and she a widow, and her dear family friends who mourn their loss, we commend to the heavenly High Priest, whose earnest sympathies are ever enlisted on our behalf. May they find comfort in the God of all comfort.

Dear reader, live prepared for the final summons, that when the messenger comes, he may find you ready to die the death of the righteous.

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